

THE
BEAUTY
OF
HOLINESS

IN THE
Common-Prayer:
As set forth in
Four SERMONS
Preached at the
ROLLS CHAPEL,
In the Year 1716.

By *THO. BISSE*, D.D.

THE EIGHTH EDITION.

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MDCCXXVIII.

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QUEEN





TO THE
QUEEN.

MADAM,

I Humbly beg leave
to lay these Dis-
courses at your
Royal feet, being a brief
A 2 expla-

DEDICATION.

explanation of the Divine Offices, which are presented daily at the foot-stool of God. Whilst his MAJESTY'S great mind is employed in the extended affairs of his Government, any interpellation would be a publick injury. But we of the Clergy, and I the least among my Brethren, are encouraged to bring these our offerings to YOUR MAJESTY; into whose heart God, the ruler of hearts, has put it, to delight in a peculiar care and godly jealousy over his Church; and

DEDICATION.

and to the circle of your Princely virtues, to annex and appropriate that character, which distinguished one of the best of Princes, *Hezekiah; who spake comfortably to the Levites, that taught the good knowledge of the Lord.*

Neither is YOUR MAJESTY's zealous regard to the Order limited to persons, but extended to their posterity, by your late munificent Benefaction to their *widows and orphans*: a Testimony of Royal favour

DEDICATION.

not inferior to the original Grant, or the late gracious Enlargement of our Charter: and which will ever be acknowledged by us in returns of equal Loyalty; with which our Fathers suffered, and in consideration of which our Corporation was Founded.

If YOUR MAJESTY shall hereafter condescend to employ a few minutes in the perusal of these observations, and it will ask not many; among the excellencies of our Liturgy this will

DEDICATION

will appear to be one, that it is the great preserver and promoter of Loyalty. For as it lays the doctrine of obedience to Princes on that best and surest foundation, that it is to be paid to them as God's Ministers, and therefore in God and for God; so it confirms those Principles by correspondent Prayers, repeated in each distinct Office. If these repetitions be deemed tautologies, they are such as we glory in. For these are those arms, which thus used or urged will *take*

heaven

DEDICATION.

heaven by violence, and will prove more defensive of the Throne, than all that are provided in fleets and armies. These, and these alone, our sacred Order are commissioned and commanded to use daily before the Lord, the King of Kings, that he may send down health and felicity upon YOUR MAJESTIES sacred Persons, length and stability to your Reign, and perpetuity to your Royal House. What is my bounden duty and service in the sanctuary, I think equally such in the
Family

DEDICATION.

Family and Closet; and in my station to appear a minister of Christ, by proving myself upon all occasions,

May it please YOUR MAJESTY,

YOUR MAJESTY'S

most humble and

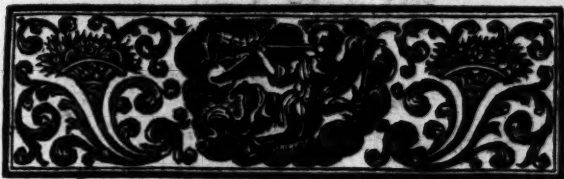
most obedient subject,

Thomas Bisse,

ni dne 13.10.2003. B. 10.10.2003.

~~CONFIDENTIAL~~

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some minor creases and discoloration, characteristic of old paper. A small, dark, rectangular mark is visible near the top center of the page. The overall tone is warm and slightly yellowed.



T H E
P R E F A C E.

TH E world may very justly expect an Apology from me for publishing these Discourses, after so many large works already written upon our Liturgy, that have been received with general approbation. But as yet these have been the better received, because written in different ways; so this performance, whatever it is in itself, yet being the first published upon this subject in the way of Sermons, may upon that account, meet with some reception, and (I hope) prove likewise of some service to the world.

Besides,

The PREFACE.

Besides, the rest have been compleat works upon the whole Liturgy, having gone thro' all the Offices of it; whereas I have only separated that part of it, which contains the Service generally used on Sundays and Holy-days, when there is no Communion: and so have cut off all that critical knowledge of the Calendar, Rubrics and Prefaces coming before, as well as of all the particular Offices following it, namely, of Baptism, Confirmation, &c. which the others have treated of. For the use of these, though of standing necessity to the Church, yet as to particular persons is occasional; and by consequence the knowledge of them cannot be of that importance, as of those that return in the constant Service of the Church.

Now there is in our Liturgy, as in most other things, a twofold excellency; the one intrinsick and real, when it is considered in itself; the other external and

The PREFACE.

and comparative, when it is set off, and, as it were shaded with the inferiority or defects of others. My principal aim has been to represent it in its own perfection: and if I have been drawn in to give it also advantage from comparison, it has been where it lay upon me to clear it from objection. So that if upon this comparative view I have had occasion to glory in the superiority of our worship, let those Objectors know, that they have compelled me; since doubtless it ought to have been commended by them, rather than loaded with calumnies and accusations. But if they think themselves bound in conscience thus to oppose it, notwithstanding it is both excellent in its nature, and established by authority; there is a double tie of conscience upon us, who are in possession of so admirable a worship, to stand up in its defence. Wherefore had I boasted somewhat more, on its behalf, I should
not

The PREFACE.

not be ashamed: yea, I should think myself wholly unworthy of the Gown I wear, should I be at all ashamed or afraid to speak out in vindication of that worship, which it is the duty, as well as glory, of my Office, to offer up before the Congregation.

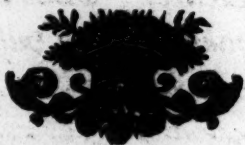
I must beg the favour of the Reader to consider two things; the one is, that the Liturgy is a subject of vast extent and variety; and that therefore in a work of so narrow a compass as this, which has indeed the recommendation of being the smallest in the kind, he cannot expect much to be comprised. The other thing I beg the Reader to consider, is, that these Discourses were designed only for the Hearer, without the least thought of making them publick; and must therefore be allowed to come short of that substance and accuracy, which I should and ought to have taken care of, had I composed them with such a view.

All

The PREFACE.

All I shall say in behalf of them is this, that had I been at liberty to have kept them by me, they might hereafter have come abroad perhaps to better advantage.

However being conscious of a sincere intention in them, namely of promoting the honour of God in his own house, and that by edifying the People in the Offices thereof, I do with an humble confidence presume to present them, imperfect as they are, as a small offering on God's altar, at which I have the honour to serve; and where I know, that if there be a willing mind, it is accepted according to that a man hath.



THE

THE PREFACE.

It is a common saying, that the best of us are the worst of our friends. It is a saying which is often true, and which is often false. It is a saying which is often true, and which is often false.

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THE



THE
BEAUTY
OF
HOLINESS
IN THE
Common-Prayer.



I CHRON. xvi. 29.

Worship the Lord in the beauty of holiness.



INCE the worship of God is Serm.
the greatest and most honourable I.
among all the acts and employ-
ments of the children of men,
from which as the meanest are not exclu-
ded, so neither are the greatest exempted;
B since

Serm. since the highest among men, even they that
 I. fit on thrones, must bow down before the altars of the Most-High, and do never appear in so true glory in the eyes of God and of men, as when, like those above, they fall

Rev. 4. down before the throne, and cast their crowns before the throne; surely this universal work or duty of man ought to be set off with the greatest order and magnificence, *with the beauty of holiness*. When King David left instructions to Solomon for building the Temple, he gave in charge, that it should be *exceeding magnificent*: and the reason afterwards given is itself exceeding awful as well as just: *for*, saith he, *the palace is not for man, but for the Lord God*. As the house of God, so the worship performed in it should in like manner be *exceeding magnificent*. For it is a work of a superiour and incommunicable nature: it is not a respect paid to our Superiours; it is not an offering made to our Governors; it is not an homage done to our Princes: No; *worship is not for man, but for the Lord God*.

1 Chron.
 22. 5.

Upon this account, when God chose *Israel* for his peculiar people, we find that both in the first framing of their worship by the hand of *Moses*, and afterwards in the enlarging of it by the hand of *David*, he left nothing to the inven-

in the Common Prayer.

3

invention of man. For as the Tabernacle, ^{Serm.}
with all the vessels of the Ministry, was made ^{I.}
according to the pattern God shewed to Mo- ^{Exod. 25.}
ses in the mount; so when David gave to So-
lomon the pattern of the Temple, to wit, of
the Porch, of the place of the Mercy-seat, of
the courts of the Treasury of the dedicate
things, also for the courses of the Priests and
Levites, and for all the work of the Service,
and for all the vessels of the Service, in the
house of the Lord; all this, said David, the ^{1 Chron.}
Lord made me to understand in writing by ^{28. 19.}
his hand upon me, even all the works of this
pattern.

Now as this Temple was made after the
pattern of the Tabernacle, though in much
larger dimensions; so the Christian Church
is built after the pattern of the Jewish, though
of a much larger comprehension. *Christ*, the
builder of it, was pleased to erect it upon the
same plan, to retain the like essentials, like in
nature and in number. For instance; as the
entrance into the Jewish Church was by Cir-
cumcision, so the entrance into the Christian
Church is by Baptism. Again, as every one
that was circumcised, and thereby become an
Israelite, was obliged to eat of the Passover; ^{Exod. 12.}
so every one that is baptized, and thereby be- ^{4th.}
come a Christian, is bound to partake of the

The Beauty of Holiness

Serm. Lord's Supper. These two Sacraments, Baptism and the Lord's Supper, being ordained by Christ himself, are doubtless essential to his Church; inasmuch that if there be any Congregation that calls itself a Church of Christ, while it retains not these Essentials, we may pronounce of it, that it *is none of his*.

Again, as in the Jewish Church there were appointed three Orders in the Priesthood, High-Priests, Priests, and Levites: So in the Christian Church are appointed Bishops, Priests, and Deacons, in a like Subordination. This Ecclesiastical government in these three Orders, which was appointed by Christ, and planted by his Apostles, and so continued down in all Churches of the Saints, is no less essential to the Christian Church, than the Levitical Priesthood in the like Orders was to the Jewish. For as St. *Paul* asserts concerning this latter, *there being a change of the Priesthood, there is of necessity a change also of the Law*, that is, the whole Jewish Polity; so may we not as strongly argue concerning the former, should there be a change of the Priesthood, must there not be of necessity a change also of the Church, that is, the whole Evangelical establishment? But however that be, however God may dispense with the

Ephes. 4.
11.

Heb. 7.
12.

in the Common Prayer.

5

the breach of his own Ordinance, yet let us pour our daily thanks to him in the Congregation; that these three Orders are rightly retained, and the two Sacraments duly administered, in our established Church.

Serm.

I.

Thus then the Essentials of the Church of God were prescribed and commanded to us Christians, as they had been before to the Jews. But then as to the Ceremonials, the modes, the times, and circumstances of worship, the habits of the Priesthood, the courses of their Ministry, the vessels of the Sanctuary; in a word, *c' that is for the work of the Service in the house of the Lord*; all these things, which were prescribed under the Law, are now under the Gospel left at liberty, without any particular direction or restraint, but only that general Rule or Canon of the Apostles, *let all things be done decently and in order.*

1 Cor. 14.
40.

This Apostolical Canon hath been faithfully observed by those holy men, who compiled the Form of our established worship. Those *wise master-builders*, who at the REFORMATION had the charge of that great work contrived all its Ceremonies with such significancy, placed all its Offices in such regularity; that we may justly take up that boast of *Tyrus* concerning our *Sion*, that *her builders have perfected her beauty.*

Ezek. 27
4.

B 3

My

Serm.

I.



My present undertaking shall be to vindicate and recommend the publick Service of our Liturgy or Common Prayer; that so all they, who upon that account *have evil will at our Sion, may be confounded*; and that all those, who for the sake of her worship *wish her prosperity*, may be confirmed. To this end have I chosen this exhortation of holy *David*, that *man after God's own heart*, the first of men desirous to build an house for God, above all men zealous, above all men skilled, in ordering all things in the Offices thereof: and whom, as a peculiar reward of his pious zeal, God hath so highly honoured; as that his language hath been the general language of God's Church even unto this day. Hearken therefore unto this exhortation, taken out of that Psalm of Thanksgiving, which *David* delivered to the Priests and Levites, now first established into a Choir, to be *sung continually before the Ark of the Covenant of God*, as we read in the beginning of this chapter: *Worship the Lord in the beauty of holiness.*

Which words contain two Qualifications, the one absolutely necessary, the other highly fitting, for the worship of God. The first is, that it be Holy; the second, that it be also Beautiful; and when both these are united, then may we be said to *worship the Lord in the*
the

in the Common Prayer.

7

the beauty of holiness. And both these we hope to shew to be in the most eminent degree contained in our Liturgy, that is, the Form of Common Prayer establish'd in our holy and renown'd Church.

Serm.

I.

I. The worship of God must be holy.

David, who first undertook to build an habitation for God, declares, that *holiness becometh his house for ever*. But indeed holiness is not only becoming in our worship to make it a reasonable, but also necessary to make it an acceptable sacrifice unto God: For the publick worship is as the garment of the spouse of Christ, wherein she cannot so much as appear before God, unless it be *without spot*; Ephes. 5, nor indeed glorious, unless it be also *without wrinkle*.^{27.} This her garment therefore which she wears in the Sanctuary, must not be in the least defiled; nor, if possible, any way discomposed.

Psal. 93. 5.

Ephes. 5.

^{27.}

In the frame of the Jewish worship, of whatever kind the sacrifice was, whether a lamb, or bullock, or sheep, or goat, it was to be without blemish: *For whatsoever hath a blemish that shall ye not offer, for it shall not be acceptable for you*: And therefore it was necessary, that the sacrifice of Christ, whereof all the Legal sacrifices were but types, should be as the offering up of a

Lev. 22,

^{19, 20.}

Serm. a lamb *without blemish and without spot.*

I.



If we look to the end or effect of all worship, whether by sacrifice among the Jews, or by prayer among Christians, what (next to that principal end of all our actions, the glory of God, what) is it with regard to ourselves, but to make the comers thereunto holy by taking away sins, which are the stains and blemishes upon the conscience? And how can that offering purify, if it be not itself pure? How can it purge the conscience and sanctify the affections, if it hath any tincture of unholiness?

But as the end, so much more the object of our worship requires, that it be holy: because the *Lord our God is holy*, therefore we must worship him with *an holy worship*. He is that inexhaustible fountain of holiness, which fills heaven and earth with its glory, and discovers every thing in both, that offends. And if in the worldly Sanctuary the *Shekinah* or Glory sat over the Mercy-seat, filling the house of God with light; how must that immense divine Holiness, the true *Shekinah*, abiding in the Holy of Holies above, fill the great Sanctuary of Heaven with the majesty of its glory? What is it that is represented to us as the perpetual subject of adoration in the heavenly Choir? Is it the wisdom, or justice, or knowledge,

in the Common Prayer.

9

knowledge, or infinity of God? No: it is chiefly that glorious attribute of his Holiness: It is from this song, that the Angels and Saints *rest* ^{Serm. I.} *not day or night, crying, Holy, Holy, Holy, Lord God Almighty.* Now as the patterns of heavenly things left us in the Jewish worship, and these nobler representations of them given us in the *Revelation*, serve to impress upon our minds great and awful Ideas, fit for the Sanctuary of our great and holy Lord God; so do they abundantly declare, that (above all other ingredients and qualities necessary to the worship offered up therein) it should be *an holy worship*. ^{R: v 4. 8.}

Neither bring we these things out of Scripture, as arguments to convince your judgments, so much as to exalt your affections. For does not reason itself, without these lights and patterns of Revelation, declare, that whatever is God, must be infinitely holy; and whatever is thus holy, cannot be pleased with any thing that is unholy, not even in our persons, much less in our offerings? Does not Reason testify with Scripture, that the *sacrifice of the wicked* ^{Prov. 15.} *is an abomination to the Lord?* How much ^{8.} more if the sacrifice itself be also wicked, if it has any kind or degree of sinfulness in it?

Let us now turn our view upon the publick worship established in our Church, and enquire

Serm. I. quire if it be suitable to the holiness of that ever-blessed Being, to which it is addressed, namely, if it be *an holy worship*. And upon the strictest enquiry, even of its enemies, nothing that can offend, is chargeable upon it: no blemish, spot, or imperfection can be proved upon this our publick Sacrifice. All its prayers, supplications, intercessions, thanksgivings, hymns, confessions, absolutions, and whatever else makes up the body of our Service; all these are in themselves perfectly holy, without any remains of superstition, any tincture of idolatry: and they all tend to sanctify the sincere worshipper, to enlighten his understanding, to purify his will, and to breathe into his soul holy affections.

Before the REFORMATION, when this Church was held in vassalage to the Church of *Rome*, we confess that then she was greatly defiled in her worship with the same idolatries, being compelled to wear the same garb of superstition, to admit all the corruptions of *Pope-ry* to be bound upon her, and that for many hundred years; yea so long, till those chains might be said to be consumed even of their own rust. But at the REFORMATION, near two hundred years since, when the Lord called unto our Church, among others, saying, *Shake thy self from the Dust, loose thy self from the bands*
of

in the Common Prayer

11

of thy neck, O captive daughter; then she arose, and casting away all her idolatrous corruptions, did, according to that Prophetical exhortation, put on her ancient strength, she *put on her beautiful garments*, as in the days of her first marriage unto Christ.


Serm.

I.

For 'tis a gross miscalculation to date the beginning of this National Church from the REFORMATION, as if it was at that time first built out of the old materials and rubbish of *Popery*: whereas it was a Church ancient and glorious many hundred years before *Popery* began, being planted by the hands of the Apostles, as some * affirm upon no improbable conjecture; but we are assured from history, very near their days. But then the Church of *Rome* was herself renown'd for her purity above all Christian Churches, and so continued for above three hundred years; tho' upon viewing her now in her present pollutions, we may weep over her in the words of the Prophet, *how is the faithful City become an harlot?* And this *British* Church, which was her cotemporary, or an early successor to her, was renowned throughout the world, flourishing under Bishops and a glorious Priesthood, till about the seventh Century; when

* *Spillingfleet*, Orig. Britan. cap. 1.

Serm. the Bishop of *Rome* claiming a supremacy over

I.  other Bishops, the Church of *Rome* claimed the same over other Churches, and from the precedence of an elder sister leapt into the authority of a parent, styling herself Catholick, *the mother of them all*. From this time as she corrupted herself more and more, so she brought in her corruptions into the *Western* Churches: under which this Church, like her other sisters, fate down a contented captive many hundred years, till the great release of the REFORMATION. But at that blessed time and in that great work, our REFORMERS retaining all that was holy, sound, and that had the stamp of antiquity; and purging away all that was corrupt, vain, and novel; did as it were cast the publick worship of our Church into a new mould, answerable to the Primitive form, "the first original and ground whereof, she in her Preface declares, "is to be traced "out of the ancient Fathers, not out of the "*Breviary* or *Mass* Book." Wherefore our National worship, as now established in the Book of Common Prayer, is pure throughout; and that not only from the grosser mixtures, but from any allays or adhesions of *Popery*: To use the Prophet's allusion, God by the wisdom of the REFORMERS *hath not only purged away all her dross, but also took away all her tin.*

So

in the Common Prayer.

13

So that those, who still urge to have our worship more pure, more reformed, ought to be looked upon not as lawful refiners, who would separate the dross; but as felonious artists, who would eat away the substance. For when any thing is once perfected, once purified to the standard, any farther Reformation can be but robbery.

Serm.

I.



'Tis but a vain objection, which the men of this class urge against our Common-Prayer, that most of the Prayers, especially the *Col-lects*, are taken out of the Romish Breviary or Missal, and are used at this day in the standing Service of that idolatrous Church. But is not the Lord's Prayer frequently found in the same books? Is it therefore become evil? Are not the two Sacraments, Baptism and the Lord's Supper, appointed in the same corrupt books? Are they therefore to be rejected? The Apostles Creed is not only used by the Church of *Rome*, but was anciently called the Roman Creed: Is it therefore to be renounced? The holy Bible is in use among the Papists, and would to God it were a thousand times more so: Is it therefore to be cast away by Protestants, as an unclean thing? God forbid. Whatever is in its nature good, whether the creatures or ordinances of God, cannot be rendred evil, neither by the use of Heathens,

Serm. I. then, nor by the abuse of Christians. Otherwise not only God's holy Word and Sacraments, with all our spiritual food, had long ago been cast out of Religion; but even bread and wine, with all our natural support, had been banished out of Life.

Besides, these prayers, though used in the Romish worship, are not upon that account to be thought the composures of Popery, but of pure antiquity: they have been extant in the *Western Church*, most of them above a thousand years, before the name of Popery, at least long before the present Mass-book had a being: So that moreover length of time, which destroys all things that are unsound, manifests their perfection by their duration. Yea, Popery itself, which is made the great objection against, gives the strongest witness to, their excellency; forasmuch as with all its corrupt mixtures it could never canker, corrupt, or eat into their substance; scarce one idolatrous sentence ever crept into them. If we look into the Breviary or Missal, there we behold them, at least most of them, untouched, unaltered, unallayed: there they shine among the superstitions that have grown up about them, like ancient medals among ruins, bearing the image and superscription of those holy men, by whom they were

were first composed. So that at the REFORMATION these Collects were not Reformed; but were taken out thence without any refining, there being no uncleanness in them, nor any cleaving unto them. Serm. I.

We affirm farther in behalf of our Common Prayer, that as there is in it no impurity, so likewise no impropriety; which itself, if found either in the matter, language, or manner of our worship, would (we confess) change the offering into an offence: for if *ye offer the lame or the blind*, as well as the unclean, *is it not evil?* Mal. i. 8.

There is no impropriety in the matter of our worship. For all the objections of that kind brought against it, which have been levelled chiefly against the fitness of the Hymns of the blessed Virgin, *Zachary*, and *Simeon* have been fully answer'd and put to silence; inasmuch that at those two publick * Revisals of our Liturgy, when it was put to a trial, and its *accusers were had face to face*, not one of these Hymns were found guilty, neither could *they prove those things whereof they accused them*: not one prayer or hymn hath upon this or any other accusation been dispossest'd, scarce one versicle or sentence erased.

* Conference at Hampton-Court, 1693, and at the Savoy, 1661.

Serm.

I.

Neither is there any impropriety in the language of our worship: only as language, which is the cloathing of our thoughts, must of course *wax old as doth a garment; so as a garment* "some words and phrases of ancient usage" have been changed into terms suitable to the "language of the present times." But this is no proof of impropriety in the sense, which is not itself changed, but only cloathed anew. However, this alteration hath and must always happen even to the word of God, the holy Bible; which thro' the variations of language is forc'd age after age to get into new translations, as into new raiment, to preserve itself from the derision, from the *cruel mockings* of the scorner. For the same reason, and by the same steps as the Bible, so our Liturgy hath reformed its language, "for * the more perfect rendring," as the Church alledges, "not only of such portions of holy Scripture as are inserted into it, but also such other passages, which thro' the decays of time became obsolete, or of doubtful signification," and so liable to scorn and misconstruction. Not but the old language is generally well retained at the altar, being venerable for its age; as those that wait at it,

* Preface.

in the Common Prayer. 17

are for their grey hairs: ancient language and ancient men, if they offend not thro' decay, give a reverence and dignity to that solemn work. Serm. L

Lastly, as there is no impropriety in the fitness of the matter, nor in the justness of the language, so neither is there any in the manner of our worship; which appears chiefly in the decency of the Ceremonies and gestures prescribed in our Liturgy. Our Church in no part of her Service *behaveth herself unseemly*. The postures she useth, whether in prayers or praises, carry in them a significancy and a decency: they bespeak and become the action she is about.

In the Romish worship there are indeed many dumb Ceremonies, as well as *dumb Idols, wherewith the people are carried away, even as they are led*; and which justly offend for their unprofitableness. There are many more, that are ludicrous and unseemly, fitter for the theatre than the temple, which more offend for their wantonness. In the worship of the Sectarists, where the imposition of all Ceremonies is rejected as superstitious, of all uniform order as sinful; every one demanding herein to be left free to his own will; keeping to this rule, to observe no imposed rule, &c. Good God! what is this claim of liberty but a plea for irregularity, never challenged before in

Serm. the house of God; I am sure, never tolerated
 I in their own? How can such worshippers hope
 ~~~~~ to please God, when they are thus contrary not  
 only to all men, but to God himself? for he is  
 a God of order, and *not the author of confusion*: and so ordained he by his Apostle in all  
 Churches; and such is he manifested in all his  
 works.

Some Ceremonies are necessary to the nature  
 of publick worship, some conducive to its beau-  
 ty, some to edification. Such are those, which  
 our Church hath retain'd, being studious in her  
 choice, as she declares, \* "not so much how  
 " to please either Party, as how to please God,  
 " and profit them both." Had she in compli-  
 ance with the Papists retain'd all, she must  
 have displeas'd thro' her pageantry: had she in  
 compliance with the Sectarists abolish'd all, she  
 must have no less displeas'd thro' her deformi-  
 ty. \* "Wherefore it was and hath been her  
 " wisdom from the days of her first establish-  
 " ment to keep the mean between the two  
 " extremes," rather inclining to a decent varie-  
 ty, than affecting too fordid a simplicity; re-  
 membering, that when the *Daughter of Sion*  
*was brought to the King, her raiment was*  
*of needle-work wrought about with diverse*


Psal. 45.  
 12, 15.

\* Preface.

colours:



*in the Common Prayer.* 19

*colours: and the King had great delight in* Sermon.  
*her beauty:* which naturally leads on to our I.  
second General: only upon the whole of this,   
we may thus appeal: Let any unprejudic'd  
Judge addicted to neither Party, any *that hath*  
*eyes to see, let him see* from one end of our  
Liturgy to the other, let him search diligently  
into all the Offices, let him examine into the  
substance, language, and Ceremonies thereof,  
and he will find nothing in either that can justly  
offend; but must give it this testimony, that in  
all respects it *worships the Lord with an holy*  
*worship.*

But we affirm farther on its behalf, that,

*Secondly,* It worships the Lord also in *the*  
*beauty of holiness:* that the form of worship  
prescribed therein is not only holy, but beautiful;  
and that we may perform it with great delight,  
as well as safety, to our souls.

Now beauty arises chiefly from two things,  
order and variety: these two duly intermix'd  
and proportion'd give beauty to all the creatures  
of God, and to all the works of mens hands.  
And they who reject these in the worship of  
God, affecting (as we said) a sordid, slovenly,  
wearisome, unedifying simplicity, I *know not*  
*what Spirit they are of;* nor what uncouth  
turn, narrowness, and singularity rules in their  
souls. They are plainly of a make, that runs

## The Beauty of Holiness

Serm. counter to the usual passions and customs of  
 I. mankind: and as far as we can judge of the will  
 of God by his works, neither are they *men after God's own heart*. Wherefore tho' it may seem light upon so serious a subject, yet I beseech you to bear with me a little, while I exemplify in some few instances, how God, the object of our worship, appears to be a God of variety, as well as a God of order.

Hath he not made the day and the night, appointing *the sun to rule* the one, and *the moon and stars to govern* the other? Yet the day, glorious as it is, would be also tedious, were it not relieved by the vicissitude of night; nay, were it not relieved by its own variety, which comes on with the hours, God *making*  
 Psal. 65. 8. *the outgoings of the morning and evening to praise him*, no less than the sun in his strength. Hath he not also made the year, and appointed in it for variety certain seasons, which should relieve and adorn each other in a perpetual circle of succession? Spring and Autumn are as the morning and evening to it; when being wearied with bringing forth, it rejoices to retire and repose itself in winter, as in the dead of night: and thus the winter, no less than the summer, in its course *praiseth him*. If we look round about upon the earth, given us for an habitation, with all its rich and abundant furniture,

## *in the Common Prayer.*

21

ture, are these things given us only for our necessity? Are they not made also for our delight? O Lord, when I consider both the heaven and the earth, *how manifold are thy works!* such is their variety: yet *in wisdom* <sup>Pf. 105.</sup> *hast thou made them all;* such is their regularity.

If we look upon the works of mens hands, which are then best when they imitate the works of God, we find in these too, that order and proportion are not sufficient to please, unless reliev'd and set off by variety. This is daily seen in the contrivances of Princes, whose palaces without this intermixture would be but spacious prisons, and whose pleasant walks but as the common field: and he that attempts to form to himself a Paradise, is forc'd for variety to plant it in a wilderness. See we not thus, how order and variety join'd together give beauty to all this visible world, and to all things in it, that are either form'd by nature or fashion'd by art, for the use and delight of the sons of men? Surely then in the worship of God, (the Maker of us and of all these things,) the most useful, the most delightful, the most noble employment of men, no recommendation of this or of any kind should be wanting; no helps of art, no advantages of variety should be omitted; that this garment of the Church may not

Serm. be expos'd in the sight of the people for for-

I. didness or poverty, but may appear before the  
 ~~~~~ Congregation like *Aaron's*, which was made  
 Exod. 28. *for glory and for beauty,*

2.

Wherefore as in vindication of our Liturgy I have already shewn, that it worships the Lord in holiness; so in commendation of it I shall now proceed to shew, that it also, secondly, *worships the Lord in the beauty of holiness*: that in it such order is observed, as to make it a reasonable; and such variety intermingled, as to render it a delightful service.

To shew this, it will be necessary to trace out the method, in which it is framed, and to give a brief RATIONALE thereof; wherein the wisdom of the compilement, the succession of the Offices, the connexion of the parts, the variety in each, and the perfection of the whole, will (we hope) fully appear to all unprejudic'd eyes. For there are many, whose eyes are not only prejudic'd, but closed against these things, being blinded by birth or scaled over by education. I speak not unto such; neither can I hope to open the eyes of such, so as that they may see their error and be converted: a rare case, and whenever wrought, to be ascribed wholly to the extraordinary grace of God, not to the reasonings of men, For with regard to such and their conversion, it

is

in the Common Prayer.

23

is likewise a true saying; *it was never heard, Sermon.*
that man open'd the eyes of one that was I
born blind. John 9.


An undertaking, that will (I fear) require ^{32.}
your patience: but yet such, as is highly neces-
sary for the generality of hearers, because it
instructs them in these most important things,
which they know but little of, and nothing as
they ought to know: and not unuseful to the
more knowing; because, as the Apostle pleads
in a like case, we should not be negligent to
put men always in remembrance of these ^{2 Pet. 1.}
things, tho' they know them, and be esta- ^{12.}
blish'd in the present truth.





Serm.

II.


TO begin then with our publick Service:
 when we are assembled and met together in the house of God, to worship him; that we may not rush unprepared upon so sacred a work, the Minister awakens our thoughts by an awful EXHORTATION: which he first introduces by several sentences taken out of the Old and New Testament, exhorting, inviting, and entreating men to return to God by repentance, in effect saying here as in the *Communion* Service, hear what comfortable words our Saviour saith to all them, that with hearty repentance and true faith turn unto him: hear also what St. John, yea, what David, Daniel, Joel, or other Prophets say: and then assures them, that not only in these, but in sundry places the Scripture moveth them to confess their manifold sins and wickedness. In which Exhortation the Minister, besides his moving them to confession, reminds them of all the solemn ends of their meeting together, to which that is preparatory; namely,

to

to render thanks to God, and to set forth
his most worthy praise, magnified in the
Psalms; to hear his most holy word, read to
them in the *Lessons*: and to ask those things
that are necessary as well for the body, as
the soul, provided for in the *Collects* and *Li-
tany*.

Serm.
II.
~~~~~

Now how right and judicious is this Exhortation in all its parts, to instruct the ignorant, to admonish the negligent, to support the fearful, to comfort the doubtful, to caution the formal, and to check the presumptuous; seeing all these tempers are found in every mixed Congregation, and ought to be prepared for this solemn work? For without preparation, what, alas! would our approach to the throne of God be but a temptation? For 'tis a general rule for the temple, as well as the closet, *before thou* Ecclus. 18.  
*prayest, prepare thyself: and be not as one* <sup>23.</sup>  
*that tempteth the Lord.* Whilst then this Exhortation is reading by the Minister, every person ought diligently to listen to its sense, and not ignorantly (*as the manner of some is*) to repeat the words after him: and in so doing, they will be best prepared to accompany him in making the following confession to the throne of Grace.

This CONFESSION is in its form most solemn, in its extent most comprehensive: for it takes  
in

Serm.

II.

in all kinds of sin, both of omission, in leaving undone those things which we ought to have done; and of commission, in doing those things which we ought not to have done. And whilst every single person makes this general Confession with his lips, he may make a particular Confession with his heart, I mean of his own personal sins, known only to God and himself; which if particularly, tho' secretly confess'd and repented of, will assuredly be forgiven. For every Church or house of prayer is dedicated to God with the same privileges, as was *Solomon's Temple*, to wit, that *what ever supplication be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and shall spread forth his hands towards this house, then hear, O Lord, from heaven, and forgive: for thou, even thou only, knowest the hearts of the children of men.* This then is the privilege of our Confession, that under the general Form every man may mentally unfold the plague of his own heart, his particular sins, whatever they be, as effectually to God who alone knoweth his heart, as if he pronounced them in express words.

They of the PRESBYTERY, who urge to have particular sins mentioned in this Confession, know not, neither consider, that hereby they change



change it into a sort of Inquisition; forcing many persons to plead guilty to sins, and that daily, which perhaps they never committed, not in their whole lives. 'Tis too true, that in many points we offend all: yet out of those many, can any one be pinched upon, in which the whole Congregation offends? God forbid. Besides, to make any one actual sin the standing subject of the Church's Confession, to be made morning and evening, is to suppose that the Church lives in that sin, and allows itself so to do. This our Form then is so far from being defective, in not descending to particular sins, that had but any one been inserted, it had been unserviceable in its use and sinful in supposition: neither can their Teachers practise themselves, what they prescribe to us, without either excluding many from joining with them, or involving many in an unjust condemnation of themselves.

Thus our Confession is unblameable both in its form and matter; and it is made in the most edifying manner, every person being enjoined to accompany the Minister in it: which as it is not allowed among the Sectarists, so neither is it done in so right a method among the Papists. For there the Priest alone first recites the Confession for himself: and then the Congregation recite the same for themselves; which not only makes

Serm. makes the service tedious, but divides moreover  
 II that union so becoming between the Priest and  
 People, who, in making confessions, whether of  
 sin or faith, being common to both, *should be  
 as \* one.* Thus therefore we do, the people  
 repeating each sentence after the Minister; and  
 that with an audible voice, that none may make  
 evasion; but yet with an *humble voice*, that all  
 may not breed confusion.

This Confession of sins being duly made by  
 the whole Congregation, then the Priest stand-  
 ing up, doth in the name and by the commis-  
 sion of God pronounce the ABSOLUTION;  
 which if rightly understood, believed, and em-  
 braced by the confessing Penitent, ought to  
 be of like comfort to him, as that declara-  
 tion of Christ was to the man sick of the pal-  
 Mat. 9. 2. sy: *be of good cheer; thy sins be forgiven  
 thee.*

For all the three Forms of Absolution in  
 our Service, namely, this now before us, and  
 that in the *Communion*, and the other in the  
*Visitation of the sick*, tho' differing in expres-

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\* According to the primitive way prescribed by St. Basil,  
 Epist. 63. πάντες, ὡς ἐξ ἑνὸς στόματος καὶ μιᾶς καρδίας, τὸ καὶ ἐξο-  
 μολογήσας ψαλμὸν ἀπαγγέλλουσιν τῷ κυρίῳ, ἴδια ἰαυτῶν ἑκάστος, τὰ  
 ῥήματα καὶ μετὰ τοιαύτης προσηύχονται. Omnes velut ora uno & corde  
 uno, confessionis psalmum Deo offerunt, & suis quisque verbis pen-  
 nitentiam proficitur.

tion, are by the best expositors on our Liturgy. Serm. II.  
judged to be of equal signification. " All these

" Forms (saith Bishop *a Sparrow*) are but several  
" verbal expreffions of the same thing, in sense  
" and virtue are the same, and are effectual to  
" the Penitent by virtue of that Commission  
" mention'd *John 20. 23. whose sins ye remit,*  
*they are remitted.*

" Which he thus exemplifies. " For as when a Prince  
" hath granted a Commission to any servant of his, to re-  
" lease out of prison all penitent offenders whatsoever, it  
" were all one in effect, as to the Prisoner's discharge, whe-  
" ther this servant says. by virtue of a Commission granted  
" unto me, under the Prince's hand and seal, which here I  
" shew, I release this Prisoner: Or thus, the Prince who  
" hath given me this Commission, he pardons you: Or last-  
" ly, the Prince pardon and deliver you; the Prince then  
" standing by and confirming the word of his servant. So  
" is it here all one as to the remission of sins in the Peni-  
" tent, whether the Priest absolves him after this form; Al-  
" mighty God, who hath given me and all Priests power to  
" pronounce pardon to the Penitent, *He pardons you.* Or  
" thus by virtue of a Commission granted to me from God,  
" *I absolve you:* Or lastly, *God pardon you,* by me his ser-  
" vant according to his promise, *whose sins ye remit, they*  
" *are remitted.*" *Sparrow's Rationale.*

It was necessary, that these Forms of Absolution should  
differ in expressing their authority, because the Persons re-  
ceiving differ in expressing their repentance. In this first  
case, where every Congregation is presumed to consist of  
good and bad, the Form could not be general, indulged to  
the impenitent; but framed conditional, limited to the pe-  
nitent. And therefore the Priest, tho' declaring his Power and  
Commission, yet speaks only in the third Person, that " God  
" pardoneth and absolveth all them that truly repent, &c.

And

Serm.  
II.  


And 'tis upon this account that the Church hath not allowed this form of Absolution to be pronounced by a DEACON, to whom that Commission is not given; but hath reserved it to the <sup>b</sup> PRIESTS, who at their Ordination are vested with that Authority.

Give me leave hence to observe to you, what an absurd usurpation it is of the Priest's office for the People to repeat this Form after the Mi-

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In the second case at the Sacrament, where the Communicants are all presumed to come with a true penitent heart, the form is more authoritative, the Priest speaking, not as before, in a declaratory, but in optative manner, "the Lord  
" pardon and deliver you from all your sins.

In the third case in the Visitation of the sick, where the repentance of the person is not only presumed, but searched into and examined, there the form is in its full strength and absolute, the priest being order'd, for the comfort of the sick person in that hour of distress, to speak in his own Person, saying, " by the authority committed unto me, I absolve  
" thee from all thy sins, in the name of the Father, of the  
" Son, and of the Holy Ghost."

<sup>b</sup> Tho' therefore the word, *Minister*, be put both in the foregoing Rubric before the Confession, and in that following, before the Lord's-Prayer; yet in this before Absolution (tho' coming just between them) the word *Priest* is inserted, which was done at the last review of our Liturgy, to distinguish and limit this power to the Priest's Office: which was the more necessary, because the Dissenters requested; that seeing the word *Minister*, was used in this Rubric, it might be put every where else in the Liturgy instead of *Priest*, and so would have banish'd this word also out of the Communion-Service. See the *Savvy Conference* printed in *Collier's Eccles. Hist.*

nister,



## *in the Common Prayer.*

31

nister, since even a Deacon is not permitted to do it. For doth not the Rubric enjoin the contrary, directing it to be said by the PRIEST ALONE? Do not the words of the Preamble also expressly say, that God hath given power and commandment to his Ministers to declare and pronounce absolution, or remission of sins, which the people, being penitent, are to receive, not to give? Doth not the difference of their postures declare the difference of their duty: the Priest being appointed to pronounce it to the people STANDING, as one having authority; whilst the people are enjoined to continue on their knees, as the posture of penitence and submission? Now the Absolution ends at the words, *unfeignedly believe his holy Gospel.* And the words following, *wherefore let us beseech him to grant us, &c.* quite to the end, these likewise are not a Prayer but an Exhortation, teaching us more especially what things to pray for at this present, to wit, *repentance and his holy Spirit,* and for what ends, to wit, *our present acceptance and future conduct,* and as the end of both,

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\* Or *Remission of Sins*, was added in this Rubric, by order from the Conference at *Hampton-Court*, for the satisfaction of them that took exception against the word Absolution, as being of too Popish a sound.

*ever-*

Serm. *everlasting life*: which things the Priest afterwards kneeling, doth, together with the people, begin to pray for in the Lord's Prayer. Wherefore the former words being a Form of Absolution, and these latter an Exhortation, both belonging to the Office of the Priest, the people ought to receive the one, and to listen to the other, and by no means to repeat either after him. For are they appointed to Exhort? Are they impowered to Absolve? This custom, too common in practice, and that among devout and otherwise intelligent persons, is nevertheless founded on so gross an ignorance, that I could almost call it a sin of ignorance.

Heb. 10.  
22.

The Confession and Absolution answer to the Jewish washings used before the time of Offering. The Congregation therefore, *having*, as the Apostle alludes, *their hearts sprinkled from an evil conscience*, and being exhorted to *draw near in full assurance of faith*, with what could they so properly and with such assurance do this, as the LORD'S PRAYER? which being taught us here by our Master, and enforced by him above as our Intercessor, must above all prayers come up before God, *as the sweet incense*.

And here I must observe once for all, that the Lord's Prayer may be placed at the beginning, or at the close of any office or part of

## in the Common Prayer. 33

of worship, with great propriety and advantage. For when we begin with it, as (after the *Creed* and in the *Communion-Service*;) it being perfect in its comprehension, presents to us at once all that we are about to pray for in the following petitions. Besides, having proceeded from the sacred lips of our Lord God, it hallows and consecrates all our other prayers; which must all grow out of this, as branches out of a root: and in this case too we may say, *if the root be holy, so are the branches*. On the other hand, when we close with it (as after the *Litany*) it being a summary recollection of all our foregoing requests, if we have thro' infirmity or negligence been wandering in the larger Forms, we may now double our earnestness in this divine compendium<sup>d</sup>.

The Church hath always shew'd that deference to this Prayer, that she hath inserted it

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<sup>d</sup> The Lord's prayer is ordered to be said by the Minister with an *audible*, or, as in the former Rubric, with a *loud* voice: which seems to have been done chiefly in opposition to the Church of *Rome*, (from which we reformed) where 'tis appointed to be said at *Mattins*, *secretly*, secretly, or mentally. Another reason is given, because it is part of the Gospel, which was always pronounced with a loud voice. A third reason is, that the ignorant people might the sooner learn it, and all the Congregation the better hear and so join in it.

Serm. in every distinct Office of the whole Liturgy;  
 II. to this end, that by its perfection she might  
 supply the defects, and atone for the infirmities, of her own composures: not that she is wilfully conscious of any such in her Service, neither can others prove any upon her. But tho' she can justify herself before men, yet she presumes not to do it before God; in whose sight the very sanctuary of heaven is not pure, and the chief worshippers therein, *the very*  
 Job 8. 18. *Angels*, are chargeable *with folly*. Wherefore 'tis not love of repetition, but fear of imperfection, that hath induced our Church to insert the Lord's prayer in all her Offices. And it being added in this place after the Confession and Absolution, makes the whole, as it were, a short distinct Office; which is now followed by one of another kind, to wit, of Thanksgiving. What has been done hitherto, has been Penitential; which now opens into Eucharistical, the chief and noblest part of all worship.

But before we enter upon it, let us observe the fitness and necessity of this order, which appoints Confession of sin with Absolution to bear the first part in our publick worship. For till our persons be sanctify'd, absolved, and reconciled unto God, all we do in his sanctuary will be unacceptable. For instance: till our  
 lips



lips be purify'd, how unfit are we to set forth **Serm.**  
 God's most worthy praise? Till our ears also **II.**  
 be sanctify'd and open'd, how can we hear  
 his most holy word? And till we have asked  
 pardon for sin, how can we presume to ask  
 benefits at his hand? And therefore the Ex-  
 HORTATION well testifies, that altho' we ought  
 at all times humbly to acknowledge our sins  
 before God, yet ought we most chiefly so to  
 do, when we assemble and meet together up-  
 on these sacred exercises, of thanksgiving, hear-  
 ing and supplication\*. And St. Basil\*, who  
 wrote about the year 370, affirms, that this  
 method of beginning with Confession was the  
 universal practice of the Church in his time.

Confession of sin then, strengthened by Ab-  
 solution, being the main ground-work of pub-  
 lick worship, upon which the acceptableness

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\* And therefore this addition of the Sentences, the Ex-  
 hortation, the Confession, and the Absolution, which was  
 made by the Reformers in the Review of the Liturgy under  
 King Edward the sixth, was a wise amendment. For in the  
 first book, compiled about three years before, the Service  
 began at the Lord's prayer, as it does now in the Roman  
 Mattins.

\* Τα ὡς ἀνεκζητῶντα ἱθὺς πάντα τὰς τῷ Θεῷ ἐκκλησίαις συν-  
 ῳδαῖς ἐν τῇ σύμφωνῳ οἱ λαοὶ ἑξομολογούμενοι τῷ Θεῷ, τελευτῶν  
 ἀναστάσεις τῷ προσδύχων, οἱ τῷ ψαλμῳδίᾳ καθίστανται. Qui jam  
 obtinuerunt ritus, omnibus Dei Ecclesiis concordēs sunt et con-  
 soni. Populi, facti ad Deum Confessione, ab oratione surgentes  
 ad Psalmariam traducuntur.

Serm. of the following Service regularly depends; as

II. I hope this will excuse my being so full and particular upon these heads, so I must crave leave, before I proceed, to leave upon your minds two exhortations.

*First*, To thank God, that in our worship this ground-work is not only of a tried soundness and of a just breadth, but also laid in its proper place.

As to the way of the *Dissenters*, their whole worship being, as some Teachers pretend, an immediate *Gift*, and therefore casual to themselves, neither they nor we can affirm, where Confession of sin will come in, any more than what form or length it will be of. But granting, as others of them declare, that they absolutely renounce all pretence to such *Gift*, and the title of being *Gifted*; yet is it not their practice, that after reading of the Word and singing of the Psalm, then the Teacher begins 'Confession of sin? And as to the manner

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† And here I think fit to insert an observation of Bishop *Cousins* upon this place of our Liturgy. " In this respect " we cannot but prefer the order of the Church of *England*, " before the other *Reformed* Churches abroad, who have " no Absolution, nor no Confession neither; but after the " Psalms and Lessons (which is all the Service that they " have) be done, the Preacher goes up into the pulpit: " which

ner of the Church of *Rome*: were their Confession sound in its matter, free from the invocation of Saints and Angels, yet the placing of it is liable to the like exception: for it comes in at the latter part of their Service, after the Psalms and Lectons and other prayers. And thus, to keep to the same allusion, that which should be the ground-work to support all the rest, is placed above as a dead weight upon the superstructure.

*Secondly*, Let me exhort you to give all diligence to come to Church before the Confession; otherwise you lose the great benefit of Absolution. For tho' there be other short Confessions of sin, as in the Litany, yet there is appointed no other Absolution. I call the benefit of Absolution great, because it sanctifies

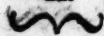
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" which gives the people occasion to think, that all their Service before is to spin out the time only till the Preacher comes, rather than to give God any homage or service at all: whereas the solemn beginning of our Service, with Confession and Absolution, serves to put the people in mind, that all which follows is the solemn service of Almighty God, preparing them to that attention of mind and devotion of spirit, which they owe to it, and which is requisite to make it acceptable." See the notes printed at the end of Dr. *Nichols's* Comment on the Common-prayer.

& Roman Breviary. See the Office call'd, *Dominica ad primam*.

Serm. your persons, which sanctifies all your offerings.

II.



To set this in a true emblem before you, which may justly affect and last upon your thoughts: every person when he stands before God, is to be look'd upon, like *Joshua the High-priest, as cloathed in filthy garments.*

Zech. 3.  
3, 4.

But after he hath confessed and repented of his sins, then the Lord saith to the Priest appointed to pronounce the Absolution, as he did to those that stood by *Joshua, Take away the filthy garments from him.* And to the person himself thus absolv'd he saith, as he did to *Joshua, Behold I have caused thine iniquity to pass from thee, and I will cloath thee with change of raiment.* They therefore that come in after the Absolution, however they may come prepared and arrayed in their own righteousness, may yet look upon themselves still, *as cloathed in filthy garments.* For what is all our righteousness in the sight of God? The Prophet answers, it is *as filthy rags.*

Isai. 64.  
6.

To proceed now to the offering of PRAISE and THANKSGIVING appointed to follow. And it is well appointed, that Praise should come before Prayer in our worship, of which two all worship properly consists: it is meet and right that the Church should set forth God's most worthy praise, before she declares her

own



own wants: that she should render thanks for the great benefits she hath received at his hands, before she presume to ask for more. Serm. II.

Now this offering of praise is prepared and introduced by petition, as confession of sin was by exhortation: the Minister beginning in the language of the penitent Psalmist, **O Lord,** Psal. 51.  
**open thou our lips:** the People answering, <sup>15</sup>  
**And our mouth shall shew forth thy praise:**  
a very proper introduction after confession of sin, the sense whereof naturally seals down our lips, makes all flesh dumb before God. Again, the Minister prays, **O God make speed to** Psal. 70. 1.  
**save us,** to wit, from our manifold sins we have confessed. The People proceed, **O Lord,**  
**make haste to help us,** to wit, in the great duties we are now entering upon: both Versicles proper in their matter, and vehement in the expression. **O God, make speed: O Lord, make haste:** are the language of a devout worshipper, whose prayer, darted up in these short ejaculations, *pierceth the Clouds.*

We being released from the chains of our sins, and helped by his Holy Spirit, <sup>1</sup> raise up

<sup>h</sup> Which answers nearly to the ancient *Hosannah*, that is, Save now, Lord, we beseech thee.

<sup>i</sup> As St. Basil before quoted, *Ἀναράστη καὶ προσεύχου ἐν τῇ ψαλμῳδίᾳ ταύτῃ.* *Ab Oratione surgentes ad Psalmidiam traducuntur.*

Serm. ourselves from the ground; even as *Peter*,

II. when his *chains fell off from his hands*, and he was helped by the Angel, raised up himself. And thus standing on our feet, we too gird ourselves to this holy work of Praise now appointed to begin. But with what should it begin? What so properly, as that most excellent and ancient DOXOLOGY, *Glory be to the Father, and to the Son, &c.* I call it most excellent, because it is a Creed contained in an Hymn. As a Creed, it declares the blessed Trinity, Father, Son, and Holy Ghost, to be the object of our faith; whilst as an Hymn, it makes the same the subject of our praises. And therefore we find it added at the close of the *Athanasian Creed*, that Creed relating wholly to the Trinity.

I call it ancient. For this being the form of Baptism \* changed into an Hymn, it is probable, that it was thus changed and thus used by the Apostles themselves. However, the primitive use of this Form was made a strong objection against *Arius*, that famous Heretick, who about the year 320 attempting to destroy the divinity of the Son, asserted that the primitive Form was thus, " Glory be to the Father, *by* the Son, *in* the Holy Ghost.

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\* See St. Basil, c. 7. de Spir. S. & Epist. 78.

## in the Common Prayer.

41

Now we have the Testimony of St. Basil, *Serm.*  
who wrote about the year 370, that the Ortho- *II*  
dox Form which we now use, had been hand-  
ed down to his time in the writings of the most  
celebrated Fathers, and was then universally  
used throughout the Church. *Cap. 29. De*  
*Spiritu S.* However, the other Form, (*by the*  
*Son, in the Holy Chofst*) had crept in in some  
few places, without any ill design, as that  
Father observes, being founded on <sup>k</sup> this distin-  
ction: that in *Lauds* or giving *Glory* to God,  
they thought fit to use that first Form, which  
expressed the Godhead of the three Persons to be  
all one, coeternal and coequal. But in giving  
*Thanks* for graces or mercies received, the o-

<sup>k</sup> To this effect he argues, *Cap. 7. ibid.* "Ὅταν ᾤ τὴν με-  
λῆσιν τὸ φῶς τῆς ἑκκλησίας, καὶ τὸ ἀξίως ἐπιτελεῖν τὸν ὕμνον.  
ΜΕΤΑ ΠΑΤΡΟΣ εἶναι αὐτὸν μαρτυροῦν τὸ δόξαν. Ὅταν δὲ  
οἱ ἡμᾶς χοροὶ τῆς αἰσῶν ἐκκλησίας, καὶ τὸ ἡμῶν αὐτῶν προσηγο-  
ρίῳ ἐκκλησιῶν πρὸς Θεοῦ, ΔΙ' ΑΥΤΟΥ ἘΝ ΑΥΤῷ ἐκτελεῖται  
καὶ ἡμῶν τὸ χάρις ταύτῃ ἐκκλησιῶν. Ὅταν δὲ ἡμεῖς ἰδίᾳ τὸ δόξολο-  
γῶμεν ἑαυτοῖς, καὶ ΜΕΘ' ΟΥ, καὶ ΔΙ' ΟΥ τὸ ἀναστρέψωμεν ἑαυ-  
τοῖς. Quum enim in unigenito natura maiestatem, ac digni-  
tatis excellentiam contemplamur, tribuimus illi Gloriam cum  
Patre. Rursus quum consideramus, qua bona in nos contuleris,  
aut quomodo nos adduxeris, Deoque nos asserueris, confitemur hoc  
beneficium per ipsum & in ipso, peractum esse. Ita ut altera  
formula, cum quo, propria sit Glorificantium; altera, per  
quem, sit propria Gratiarum agentium.

*Nota, quod nota est, cum & et, sunt in scriptura termini  
aquipollentes, ut idem Pater abunde probat, Cap. 25. & 27. Ita  
ut idem sit, siue utaris propositione, siue conjunctione, seu dixeris,  
Gloria Patri cum Filio, siue Gloria Patri & Filio.*

ther

Serm. ther Form (*by the Son, in the Holy Ghost*)  
 II. was sometimes also used, as expressing more-  
 over the method, whereby the second and third  
 Persons in the Trinity conveyed those benefits to  
 us. But after this misuse was made of it by  
*Arius*, the Church wholly cancelled it, and  
 enlarging the former affixed it to her Liturgies  
 in this Form, *Glor*y be to the Father, and to  
 the Son, and to the Holy Ghost, now, and  
 ever, world without end: and thus the *Es-*  
*tern* or *Greek* Church uses it at this day: to  
 which the *Western* or *Latin* Church prefix'd  
 (in a \* Council *An.* 442.) As it was in the be-  
 ginning; both to oppose the poison of *Arius*,  
 who said there was a beginning of time before  
 Christ had any beginning; and also to declare  
 the practice of the Church, that this was the  
 Primitive Form, and old Orthodox way of prai-  
 sing God. And thus, O God, the holy Church  
 throughout all the World (the *Eastern* and  
*Western*) both acknowledge thee.

Now what is this DOXOLOGY to the Eter-  
 nal Trinity, thus enlarged and perfected, but  
 that of the Church in heaven, which worships  
 before the throne, saying, *Holy, Holy, Holy,*  
*Lord God Almighty, which was, and is, and*  
*is to come?* And as they above repeat it con-

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\* Council *Vasenf.*



## *in the Common Prayer*

43

tinually, it can be no blame in us to do it frequently. Serm.  
II.

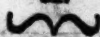
And truly this Form of sound and excellent words (for as we observ'd, it is a Creed as well as an Hymn) being so often rehearsed in our Service, and that alternately by the Minister and People, and thus mutually exciting and confirming each other's faith, it must be their best guard against the attempts of some *Moderns*; whereof one is so wild, as to revive that very corruption of *Arius*, saying, "Glory be to the Father, *by* the Son, *in* the Holy Ghost": whilst the other, tho' allowing the words as they stand, yet destroys the sense of them by his novel interpretation; affirming expressly, that we ought not to give equal glory to the Son, and Holy Ghost, as we give to the Father.

But, my Brethren, either the *Catholick Faith* is this, that we worship one God in Trinity, and Trinity in Unity; or this Doxology ought to be cast out of our Liturgy, or our Liturgy out of the Church, yea, the Church it self out of the world. Either the Godhead of the Father, Son and Holy Ghost is all one, their Glory equal, their Majesty coeternal; or the Christian Religion, and, in truth, all Religion, is at an end: *this our preaching is vain, and your faith is vain.*

After

Serm.

II.



After this glorious Doxology, what could follow but that Angelical exclamation, HALLELUJAH; which being interpreted is, *Praise ye the Lord*: the people returning it with an united voice, *The Lord's name be praised*. This Hallelujah may be consider'd, first, as a proper return to the foregoing Doxology: for as in that we worship the Trinity, so in this the Unity. Or, secondly, as a proper invitation to the following work, which is Praise, and that too in the Psalms, which in the *Hebrew* is called, THE BOOK OF PRAISES.

Then begins the INVITATORY Psalm, and that not abruptly, but led in by the foregoing Versicles and Answers; as the general Exhortation was by the introductory Sentences; so that in the lesser parts there is also kept up a likeness and uniformity.

This Psalm hath been thus highly honour'd from the beginning, as to be used daily in the publick worship, and to wear the title of the INVITATORY Psalm: and it is justly thus honour'd, being calculated to all the offices of divine worship. First, to Thanksgiving: *O come let us sing unto the Lord*, with the reasons annexed, as the great Creator and Governor of the world: *For the Lord is a great*

p. 1.

p. 2.

---

! This answer was added at the Restoration.

God

## in the Common Prayer. 45

*God and a great King above all Gods. Secondly, to Prayer; O come let us fall down and kneel before the Lord our maker; with the reason also given, as our peculiar Lord: for he is the Lord our God, and we are his people. Thirdly, to hearing; To day if you will hear his voice, harden not your hearts.*

Serm.  
II.

y. 6.

y. 8.

This Psalm, which is a compendious exhortatory to the whole Liturgy, is fitly here placed before the rehearsal of the Psalms, which themselves may be called a lesser Liturgy. For in them are contained confessions, thanksgivings, praises, prayers, intercessions, instructions, in all things answering to our publick Service. For instance; hath any one receiv'd a blessing? In the Psalms he hath a thanksgiving. Hath he any to be requested? In the Psalms he hath a petition. Hath he any evil to be removed? In the Psalms he hath a deprecation. Would he delight his soul in meditations? In the Psalms the scenes of the Creation and of Providence are open'd in beautiful representations. Would he humble his soul in humiliations? In the Psalms he finds many, that are penitential.

Now this variety of subjects in this sacred collection, I mean the book of Psalms, raiseth in the worshipper variety of passions, love and fear, joy and sorrow, chearfulness and contrition,

Serm. tion, and the like: which variety being found  
 II. in almost every Portion appointed for the  
 ~~~~~ *Morning or Evening Service*, and succeeding  
 and intermingling with each other, keeps the
 soul awake to this heavenly work, by putting
 it (if I may so speak) into different postures.
 This not only gives sprightliness to the soul,
 but harmony to the work. These different
 passions in the soul of *David*, whilst he sung
 these hymns unto the Lord, were as discords
 upon his harp; which are necessary to give
 sweetness to the sound of thanksgiving, and
 to make *the voice thereof to be the voice of*
melody. This intermixture in the *Psalms*
 must be to all those, who are made after *Da-*
vid's own heart, as he was after God's, the
 height of harmony; whilst to those perhaps,
 whose hearts are untuned to holy things, no-
 thing but irregularity. At the end of each
Psalms the *Doxology* is added to close and to
 crown it: which being an hymn of Glory, as
 it is fit to conclude the *Psalms*, whose proper
 subject is glorifying God; so being wholly a
 Christian hymn, it adopts the *Psalms* compos-
 ed for the Synagogue into the Service of the

*m. Quod duo versus Nicæna Synodus edidit, & Damasus Papa,
 S. Hieronymi rogatu, in suis Psalmorum cantari instituit. Du-
 rand. cap. 5. lib. 2.*

in the Common Prayer. 47

Church, and exalts them from Legal into Evangelical Offices. Serm.
III

By the rehearsal of the whole book of *Psalms* onceⁿ every month, as is appointed, they become more known and familiar to Christians, than any other part of the Scriptures. This part of God's word is indeed above all *nigh unto them*; and not only *in their heart*, but in their mouth. Neither can any hence object against our *Liturgy*, that herein it has shewn an higher regard to the *Psalms*, than to any other books of the holy Bible. For these are composed and fitted for adoration, whereas the other Scriptures are chiefly for instruction. Not but the Hymns in the *New Testament*;

ⁿ The present division of the Book of *Psalms* into several portions, affixing a separate portion to each day, and the circle of the whole to the circuit of the month, seems to be more commodious, than what had been before invented in the Church. For the division of them into seven Portions, called *Nocturns*, so that they were read over every week, (as practised in the *Latin Church*) seem'd too tedious. And the division of them into twenty Portions, so as to be read over in so many days, or two thirds of the month (as practised in the *Greek Church*) if less tedious, must have been too uncertain, every Portion perpetually shifting its day, like the moveable Feasts. Whereas in our Church the several Portions, into which they are divided, being fixed in their order, each Portion to its day, they are thereby made certain and immoveable: and being enlarged in their number, being thirty, and so altogether filling up the month, they cannot be deem'd tedious or burdensome to the Service.

namely,

Serm.

II.

namely, of the blessed *Virgin, Zachary, and Simeon*, have with an equal regard been taken out and incorporated into our daily Service. And after the Lessons, where each of these Hymns is appointed severally with a Psalm, the Hymn is put first by way of precedence.

Thus much as to the substance of the Psalms. Let me now recommend to you two observations, the first concerning the manner, the second concerning the posture, wherein they are recited.

First, As to the manner: which is alternate or by turns, according to the ancient custom of the ^o Catholick Church; and according to the pattern set us by the Church of heaven; where, in singing the *Trisagium*, the Seraphims are said to cry one to another. And this custom is well retained in our Church, whether appointed to be sung, as in our Cathedral Service, or to be said, as in our Parochial Worship. For in the former, when

Ila. 6. 3.

* According to the former quotation from St. Basil, ΕΙ, ἢ ψαλμοδίας καὶ τῶν ἄλλων διὰ τὴν ἀντιφωνίαν, ἀντιψάλλοντες ἀλλήλοις. Ad Psalmodyam traducuntur; & nunc in duas partes divisi alternis succinenses psallunt.

† For this reason, the word, *said*, was added in the Rubric before the Invitatory Psalm, *O come let us sing*, &c. in the second Book of Edw. 6.

one

one side of the Choir sing unto the other, they hereby both provoke and relieve each others piety; they provoke it by this holy contention, and relieve it by this interchange. And for these reasons it is no less necessary, tho' less beautiful, in our *Parochial* Service; where the reading of the Psalms is divided between the Minister and People. For did not the Congregation bear their part, what is become of their promise, where they say, *Our mouth shall shew forth thy praise?* Or to what end is that exhortation of the Minister, *Praise ye the Lord?* Nay, of what use is the Invitatory Psalm it self, *¶ Come, let us sing, &c.*? If the People join not, this Psalm can neither deserve its place in our Service, nor answer its title.

Besides, if they join not in the *Psalms*, neither will they do it in the *Responses*, or any other part of the Service; but will stand all the while in our Churches, just as they do in the Conventicles, hearers only, not doers. And is this an acceptable Service unto the Lord? Will ye call these a Congregation of worshippers, which stand only a company of mutes? If they of the *Separation* * reproach this custom in our Church, nay and accuse, what we

* This has been called, *Tossing of Tennis balls.*

Serm. call an excellency, as an iniquity; affirming,
 II. that it is not lawful for the People to speak, or
 bear any part in publick worship; *out of their own mouths will we judge them.* For do not they join, both men and ^a women, with their Teacher in singing Psalms? Is not this their chief delight, their principal boast? If then (as the ^r publick answer was) this were lawful in *Hopkins's* Psalms, why not in *David's*? If in metre, why not in prose? And if in a Psalm, why not in a Litany? Wherefore above all things let this ^r custom of the Peoples

^a I speak this, because 'tis particularly objected against women's joining in the publick worship, from the misapplication of that passage, 1 Cor. 14. 34. where 'tis said, that it is *not permitted to them to speak in the Church.* For neither is it permitted to men to speak in the same sense, that is, by way of preaching or teaching, unless ordained thereunto. But in praying and singing unto God; and in all other common actions of worship, wherein 'tis permitted to men, 'tis doubtless no less permitted to women to *speak* and join, being equally partakers of the same covenant, and entitled to the same privileges of the Christian Religion, which makes no distinction of sexes. *For in Christ Jesus there is neither male nor female, but we are all one.* Gal. 3. 28.

^r See the Savoy Conference before-mention'd.

^{*} For this engages the Parishioners to furnish themselves and their children with Common-prayer-books, and to use them at Church: whereby as they become better acquainted with the Psalms, so do they with every other portion of the Service, wherein they are appointed to bear a part. For 'tis a great, tho' a too general mistake to think, that the

Clerk

in the Common Prayer.

51

ples joining in reading the Psalms be every Serm. where kept up. The observance of it is highly useful; the neglect of it no less mischievous. II.
Besides, it destroys that beauty of holiness, which shines most in the Psalms, the noblest part of all publick worship. Nay, it turns them into a set of Lessons, and thereby takes away that distinction and regard, which should be given to the *Lessons* appointed for the day. But let us observe,

Secondly, The posture used when the Psalms are rehearsed, which is **STANDING**: the Christian Church in this thing, as in many others, imitating the Jewish. For when the *Priests* ^{2 Chron.} waited on their Office, the Levites also with ^{7. 6.} instruments of musick of the Lord, which David the King had made to praise the Lord,

Clerk alone is to do this in their stead. No: 'tis the duty of every Parishioner and every person in the Congregation, to do the same, and to make all the same answers that the Clerk does, only it is proper that they do it with an humble, as he with a more audible voice. This is generally done in Cities and Towns, and would to God it were done also in Villages. This alone would of course lead them into a better knowledge, and by consequence into a better esteem of the Common-prayer. But on the contrary, if this custom of the Peoples joining in reading the Psalms be laid aside, the effect of it will be, that in a few years there will scarce be a Common-prayer-book in the Parish, and the effect of that with regard to the Peoples knowledge and value for it, I leave any one to guess at.

E 2

when

Serm. *when David prais'd by their ministry, and the*
 II. *Priests sounded Trumpets before them, all*
 ~~~~~ *Israel stood.*

But this custom of *standing* is derived not from the imitation of the Jews, but direction of Nature. For by the erection of the body we express the elevation of the soul, when in thanksgiving we lift it up unto the Lord: as by kneeling down we expressed the contrition of our hearts, when in confession of sin we humbled them before the throne of Grace. These postures of kneeling and standing are natural indications of the affections of the heart: And tho' continued down in our Church the same as before the Reformation, yet this is not in conformity to the usage of *Popery*, but to the more ancient appointment, and (if I may so speak) original Rubric of Nature it self; which hath not only established this correspondence of our inward affections with our bodily gestures, but hath also written it in our countenances. In these likewise we read contrition and shame in him, that is penitent: in these we read joy and thanksgiving in him, that rejoiceth. Do men smile at confession of sin? Or do they weep in acts of thanksgiving? So it is with the postures or gestures of the body: they are suited by Nature to different actions of worship. And non-conformity to them, because they

## *in the Common Prayer.* 53

they are enjoined also by the Church, is even Serm.  
unnatural, as well as irreligious. *O praise the Lord, standing in the courts of the Lord.* II.

Psal. 134.  
1.

After the Psalms follow the LESSONS. For having (according to the Exhortation) set forth God's most worthy praise, we proceed to hear his most holy word. And thus a respite or intermission is given to the bent of the mind: for whereas in the work of praising it was active, in hearing it is only attentive. Besides, a different faculty of the soul is now call'd upon to take its turn in the work of the Sanctuary. For before in the Psalms the will and affections were employ'd; but now in the Lessons chiefly the understanding. And it is with the faculties of the mind, as with the members of the body; that in working by turns there arises no weariness to either, but in both a mutual emulation, and from emulation an earnestness.

Thus when the soul has been exalted by acts of praise, it is the more awaken'd to holy speculation open'd to us in the Scriptures: and when delighted with speculation, in *beholding the wondrous things of God's Law*, it eagerly returns to thanksgiving. For the table of the heart, like the altar of God, is already warm'd by the burnt-offering of thanksgiving taken out of the Psalms. And whatever new materials of praise, gather'd out of the *first* Lesson, are laid upon it,

## 54 *The Beauty of Holiness*

Serm. in a moment *the fire kindles*, and breaks forth  
 II. into thanksgiving. For the subject and supply  
 whereof, the Church hath appointed those two  
 ancient Hymns, the *Te Deum*, that is, *We*  
*praise thee, O God, &c.* or the *Benedicite*,  
 that is, *O all ye works of the Lord, &c.* the  
 former framed for constant use, the latter for  
 more particular occasions. The first (as 'tis ge-  
 nerally receiv'd) was compos'd by St. \* *Ambrose*  
 for the baptism of St. *Augustine*: and hath been  
 ever since used in the Church above thirteen hun-  
 dred years. An Hymn to the holy Trinity,  
 worthy of the Spouse of Christ, rational and ma-  
 jestick: and among all the composures of man  
 uninspir'd, made for the Sanctuary, this may  
 justly hold the first place, fit for *the tongue of*  
*men and of Angels.* And 'tis observable, that

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\* This Canticle, entitled, The song of the three Children, is ascribed to the three Israelites, sung by them in the midst of the fiery furnace, as we read in the *Apocrypha*. But by whomsoever and upon whatsoever occasion it was compos'd or uttered, it is certainly very ancient, being universally used in the Church in the most early times, and by many counted a part of Scripture. But granting it otherwise, yet this and the *Te Deum*, are the only Hymns used in our Service that are of man's composing: Our Church being careful, even beyond all the ancient Churches, in singing to God to sing in the words of God. This Canticle is a Paraphrase of the 148<sup>th</sup> Psalm.

\* Archbishop *Usher* finding it in two MSS. ascribed to *Nicetus* Bishop of *Triers* about the year 530, *L'Estrange*, *Stillingfleet*, and others concur in that opinion. *Usher de Symbolo*. p. 3. *Stilling. Origin. Brit.* c. 4. p. 222.

the



the Church hath not added the Doxology, *Gloria* Serm.  
*be to the Father, &c.* after this, as after all II.  
the other Hymns, to close and crown it with  
perfection. For what is the *Te Deum*, but  
chiefly a paraphrase upon the Doxology, the  
same Hymn to the blessed Trinity, only drawn  
in a larger form?

As the interposal of this Hymn after the *first*  
Lesson gives the mind a respite from the work  
of attention; so the loftiness of it lifts up the  
mind, and fits it for attending to the higher  
things revealed in the Gospel, which now in  
the *second* Lesson are read to the Congrega-  
tion. And as at the first when the Angel had  
publish'd the glad tidings of Salvation, he was  
*joined by a multitude of the heavenly Host;*  
so now when the same tidings revealed in the  
New Testament are rehearsed by the Minister,  
he is likewise join'd by the whole multitude of  
the Congregation, *praising God and saying,*  
*Blessed be the Lord, &c.* or that Psalm, *O*  
*be joyful, &c.* Thus after each Lesson suc-  
ceeds an Hymn, after the hearing of the ear  
follows the rejoicing with the lips; which, be-  
sides the relief arising to the worshipper by  
this interchange, besides the beauty arising to  
the worship by this variety, has also this advan-  
tage; that in these Hymns at the same time we  
declare our assent to the Scriptures read unto

Serm. us, whilst we magnify their excellency. For  
 II. the acknowledgment of faith is best proved,  
 when it breaks forth into adoration, which is  
 the noblest kind of confession.

In like manner the Lessons for the *Evening* Service are followed by their respective Hymns. Two are provided after each Lesson for variety; tho' the one (as we before remark'd) be chiefly fitted for the daily Service, the other for more Festival seasons, it being left to the Minister to vary and apply them to the occasion.

Now the appointment of two Lessons, one out of the *Old*, the other out of the *New* Testament, what is it but to shew the harmony and consent, that the one bears to the other? For what was wrapt up in the *Old* Testament in types, in promises, and in prophecies, is all open'd and unfolded in the *New*. The types under the Law, in reading the Gospel appear in substance. The promises made to the Fathers in the former, are in the latter fulfilled to us. And the prophecies made by the Prophets, in the writings of the Evangelists we hear brought to pass. Thus, as in the Vision of

Isa. 6. 3. *Isaiah*, one Seraphim cry'd to another, saying, *Holy, Holy, Holy*, signifying the three Persons in the Trinity; so the *Old* and *New* Testament answer one to the other, testifying the faith and worship of the same one God, the  
 Trinity

Trinity in Unity: and in all things *their witness agrees together.* Sermon  
II.

Now as by this harmony of the Lessons the faith of the hearers is established; so by the order, wherein they are read, the understanding is enlightened. For first one out of the *Old Testament*, then the other out of the *New*; correspondent to the order of time, wherein the Holy Ghost published them to the world: and whereby the mind of the hearer is gradually led from a darker revelation to a clearer view, and prepared by the veils of the Law to bear the light breaking forth in the Gospel.

Whilst therefore the Lessons, whether out of the *Old* or *New Testament*, are read in our ears, we should not let them pass away, as a vulgar history, or an idle Legend, or as the word of man; but reverently listen to it, as it is *in truth the word of God*. For the Minister in reading the Scriptures is, even as *Aaron* was, the mouth of God to the People: for which cause he is directed "to turn his face to them" as speaking to them from God; and to read **STANDING**, to signify his authority. When therefore he standeth up in order to read the Lesson, let every devout hearer take up that advice, which *Eli* gave to *Samuel* waiting likewise in the Sanctuary, saying within himself;

*Speak*

## 58 *The Beauty of Holiness*

Serm. *Speak, Lord: for thy servant heareth.* And

II. let us not only harken, but apply what we hear: if examples, let these lead us; if precepts, let these teach us; if commands, let these bind us; if promises, let these encourage us; if threats, let these warn us; if mercies, let these comfort us; if judgments, let these awaken us. In whatsoever way the Lesson brings us *instruction in righteousness*, which it always doth in some way, let us at the close answer with the Congregation of *Israel*, saying  
 Exod. 19. in our hearts, *all that the Lord hath spoken,*  
 8. *we will do.*

The time would fail me, should I here enlarge upon the wisdom and judgment of our Church in chusing out and suiting the Lessons to particular days and occasions, whether of Festivals or Fasts. But one thing I must remind you, that on *Sundays*, the chief days of the

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“ As for *Saints* days, the first Lesson is generally chosen out of the moral books, such as *Proverbs*, *Ecclesiastes*, *Ecclesi.* and *Wisdom*: which being instructions of an holy conversation and godliness, are thought most fit to be read on the days of Saints, whose Lives were examples thereof. The second Lesson, if it relates not to the History of the Saint, goes on in the ordinary course.

“ Which choice was the principal addition and amendment made at the revival of the Liturgy under Queen *Elizabeth*; the Lessons for the Sundays, and almost for all Holy-days, did in King *Edward's* Liturgy take their turn, as other ordinary days, in the Calendar.

Now



## in the Common Prayer. 59

the Assembly, the first Lessons are so wisely chosen out, as to contain all the most material

Serm.

II.

rial

Now in the course of Lessons for ordinary days, the Church begins with *Genesis* when she begins the year, and so continues on through all the Books of the Old Testament " (except certain books and chapters that are least edifying) till near Advent. To which time the book of *Isaiah* is reserved, being the clearest Prophecy of Christ and his coming, and therefore most suitable to that season.

But in the Lessons for Sundays the Church takes a different course. For it begins the book of *Genesis* on *Septuagesima* Sunday, because then begins the time of Penance, to which *Genesis* treating of the Fall of man and God's judgments upon the world for sin, is thought best to suit. And so it goes on thro' the other books in order; only *Isaiah* is reserved till Advent for the Lessons also on Sundays, as well as ordinary days, and for the aforesaid reason.

Those books and chapters, that " are least edifying, and " might be best spared, are *Chronicles* and *Solomon's Song*," the former being omitted, because almost the same as the books of *Kings*; the latter, because of its mystical signification. Also some particular chapters in other books are omitted, because the same with some read before, or because full of Genealogies, or some other matter, which is less edifying; or because wrapt up in mystery and vision, as many chapters in *Ezekiel*. And for this reason also the book of the *Revelation* is not read, only some particular chapters taken out of it upon particular Holy-days.

After the Canonical Books of the Old Testament are read through, to fill up the remaining part of the year, some books of the *Apocrypha* are appointed to be read; wherein the Church thus justifies herself in her *Articles*, that she " reads " these books for instruction of life and example of manners; but yet doth not apply them to establish any Doctrine: Moreover, that tho' they be not *Canonical* Scripture,

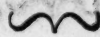
Serm. rial and instructive passages in the Old Testa-  
 II. ment. By this method the poorer sort, who  
 ~~~~~ have

ture, yet they "are agreeable to the same", and that these may be read to the Congregation, as well as Sermons preach'd which are confessedly human writings, and often much inferior, and sometimes not "agreeable to the same": Lastly, that none of these Books are appointed to be read on the Sundays; but (as we said) the very choicest chapters of the *Canonical Books*.

But how can the *Sectarists* object, that the Church by reading these excludes, or (in their own phrase) justles out the *Canonical Scriptures*, when they omit the publick reading of far the greatest part of them. For if they keep to the *DIRECTORY*, that appoints "that two Lessons, one out of each Testament, be read at every Meeting, which is seldom held but twice on Sundays"; that is, four chapters every Sunday. Yet this amounts but to the seventh part of what the Church reads, which are moreover four Lessons for each of the other six days of the week. And as to their order in reading them, if they follow the *DIRECTORY*, this appoints, "that ordinarily, where the reading in either Testament ends on the Lord's-day, it is to begin the next". If then they begin the year at *Genesis* for the first Lessons; they cannot go beyond the middle of *Leviticus*, which make up 104 chapters: nor beyond the middle of *St. Luke* in the Gospels, nor beyond *Ephesians* in the Epistles; which together make up the same number for the two second Lessons; supposing that they begin that for morning at *St. Matthew*, and the other for the evening at *Romans*. Not but it has been and is the custom in many Meetings to read no Lesson at all, "lest the ordinance of preaching be straitned, as the *DIRECTORY* above all things cautions.

As to the method of reading the Scriptures in the Church of *Rome*, I shall only repeat the words of our Reformers, that "whereas the ancient Fathers so order'd the matter, " that

in the Common Prayer. 61

have neither skill to read the Scriptures, nor Serm.
always leisure to attend the reading of them II.
on the week-days, even these have not only 
the Gospel preached unto them, but moreover Moses and the Prophets read to them every Sabbath-day.

But to proceed: When the two Lessons are thus followed by their respective Hymns, then comes on a rehearſal of the CREED by all the Congregation; in which they give their aſſent to the particular Scriptures now read unto them; and not to them only, but to all the

“ that all the whole Bible (or the greateſt part of it) ſhould
“ be read over once every year; this godly and decent or-
“ der has been ſo altered, broken, and neglected, by plant-
“ ing in uncertain Stories and Legends, with a multitude of
“ Reſponds, Verſes, vain Repetitions, Commemorations,
“ and Synodals; that commonly, when any book of the
“ Bible was begun, after three or four chapters were read
“ out, all the reſt were left unread. For the remedy where-
“ of, the reading of the holy Scripture was by them ſo ſet
“ forth, that all things ſhould be done in order without
“ breaking one piece off from another. For this cauſe
“ were cut off Anthems, Reſponds, Invitatories, and ſuch
“ like things, as did break the continual courſe of the read-
“ ing of the Scripture.

Thus then if we look on the right hand or on the left, to the *Papiſts* and *Diſſenters*, our order of reading Scripture far exceeds them both. Nay, it ſeems to exceed the order of the ancient Fathers; for whereas they ſo ordered it, “ that
“ all the whole Bible (or the greateſt part of it) ſhould be
“ read over once every year”; in our Church the Old Teſtament is read once, but the New thrice every year.

Articles

Serm. Articles of the Christian Faith, which are clear-

II. ly contained in the body of the Scriptures; and
 which are affirmed, and not without grounds, to
 be collected into this Creed by the Apostles
 themselves, and upon this account it is enti-
 tled, the *Apostles Creed*.

But my principal business at present is to
 observe that admirable order and chain, where-
 by the several parts and offices of the Com-
 mon-prayer are held together.

Now the rehearsal of the Creed is placed
 between the duties of hearing and of Prayer:
 it comes after the reading God's most holy
 word, and goes before the asking those things,
 that are necessary as well for the body as the
 soul.

First, if we consider it with regard to the
Lessons, what could follow with greater pro-
 priety? For since *faith cometh by hearing*,
 Rom. 10 17. it was meet that confession of faith should fol-
 low as its proper production. On the other
 Heb. 4. 2. hand, since the *word read profiteth not, un-
 less mixed with faith in them that hear it*,
 therefore this rehearsal of the Creed, which
 awakens and strengthens our faith, reflects
 back an efficacy upon the word just read in our
 ears. So that the Lessons being followed by
 the Creed, by this connexion there is a reci-

procal

in the Common Prayer.

63

procal virtue, a mutual confirmation derived Serm.
from one to the other. But, II.

Secondly, if we consider the *Creed with* regard to the prayers which follow in the *Collects* and *Litany*, the confession of faith is a good preparative thereunto. For it declares to us the true object of all Christian worship to be one God subsisting in three Persons: without which distinct knowledge of the one only true God, we Christians should, like the blind *Samaritans*, *worship we know not what*; or like the *Athenians*, no less blind in this respect, *build our altars to an unknown God*. We learn then from the Creeds, those Confessions of the Christian faith, what the right faith is; namely, "that we must worship "one God in Trinity, and Trinity in Unity". Now as *without faith*, so without this right faith, 'tis equally *impossible to please God*.

In this judicious placing of the Creed, so visibly *to the use of edifying*, our Church doth excel the Church of *Rome*. For, as we before observ'd, that their Confession of sin was improperly placed in the latter part of their Service, so their Confession of Faith is as unprofitably placed in the beginning of it. But let not the *Dissenters* rejoice, that we put this objection into their mouth against the *Papists* for misplacing the Creed, since they allow it
no

Serm. no place at all. But why? Is it not *faith*,

II. *that quickens*? And can the Confession of it be called a "dead Letter"? But to proceed:

This Confession of faith is made by the whole Congregation, the People repeating it after the Minister. For it is not enough for a Christian to believe rightly with his heart, unless he confess the same openly with his mouth. Now our Church hath provided for us in both.

Rom. 10. For as in hearing the Lessons, *with the heart man believeth unto righteousness*; so in rehearsing the Creed, *with the mouth confession is made unto salvation*.

And for this reason the *Creed* is so formed, as to be rehearsed by every one in his own person, not by the Congregation, as a body. We do not confess in conjunction, saying, *We believe in God*; but each for himself, saying, *I believe, &c.* Inasmuch that the Priest himself, who elsewhere is the publick Minister of the Congregation, seems here to become a private member of it even as others, confessing only for himself. Wherefore let not the People deceive themselves; imagining, that if the Minister recites the *Creed*, and they say, *Amen*, at the close; that this shall be imputed to and accepted for them: for his confession is wholly personal, made only for himself; he saith even as every other Person, *I believe*. Wherefore
he

in the Common Prayer. 65

he is here not the Peoples deputy, but only Serm. guide, going before them; he is not the mouth, II. but rather hand to the Congregation, leading them on in making their confession: and they ought all to follow him with an audible voice.

This open *Confession with the mouth*, to be made by all the People, is chiefly with regard to men; before whom hereby as we give glory to God, so we call upon others to be witnesses, approvers, and followers of our faith. For with regard to God who seeth the heart, it is sufficient to a man's righteousness or justification in his sight, if he *believeth with the heart*. And in this respect also the practice of the Church of *Rome* seems deficient, which appoints the Creed, as well as Lord's-prayer, to be said *secretò*, secretly; that is, either mentally, with the heart, not with the mouth, which is no confession at all; or silently, every one to himself, not audibly in the hearing of the Congregation; which defeats the intended effects of confession, to wit, the satisfying the Congregation, that we hold the same faith, and the encouraging and confirming them in the same.

For the firmer establishment of our faith, the Church hath appointed that Confession, commonly called the Creed of St. *Athanasius*, to be used instead of the *Apostles* Creed. This

F

being

Serm. II. being too large for the daily Service, is appointed to be used on the three great Feast-days, to wit, on *Christmas-day*, *Easter-day*, and *Whitsunday*, (these days being to us *High-days*) and moreover on ten other lesser Festivals, placed between those greater at such intervals; that once every month at least this excellent Creed might take its turn in our worship. So careful is our Church, that her children should above all things understand, and that understanding they should "hold the Catholic Faith."

This Creed faith the learned * *Hooker*, "was both in the *East* and *West* Churches accepted as a treasure of an inestimable price, by as many as had not given up even the very ghost of belief." And thus hath it been accepted by our Church, and may it thus ever remain, may it ever stand, as establish'd with the other two Creeds in our Liturgy. For seeing this likewise is the Confession of our Christian Faith, as in the Rubrick it is entitled, they that strike at it, what do they but strike at the establishment, not so much of the Church of *England*, as of the Church of Christ?

Thus far then we are advanced: and we trust, that hitherto order and variety hath fully

* *Ecclesi. Pol.* l. 5. §. 42.

appeared,

in the Common Prayer. 67

appeared, the beauty of holiness hath shone forth, in the principal parts of our Service, as they are laid down in the Exhortation. We have seen our Church acknowledging her sins, in the *Confession*; then "setting forth God's "most worthy praise, in the *Psalms*;" then "hearing his most holy word, in the *Lessons*;" and after that with one heart and one mouth declaring her assent to the Catholick Faith, in the *Creed*. And now having her conscience absolved from her sins, and her affections warmed with thanksgiving, and her understanding enlightned by the word, and her faith strengthened by her publick confession, how fit and prepared is she to enter solemnly on supplication and prayer, and to ask those things that are necessary as well for the body as the soul, as they are appointed in the following parts of the Service, to wit, the *Collects* and *Litany*? Serm. II.





Serm.
III.

NOW here I must observe the decency of our Church, that she doth not break in abruptly upon this Office of Prayer, any more than she did upon that of Praise. For as before the Psalms there was a mutual exhortation between the Minister and People, the Minister exhorting the People, **Praise ye the Lord:** the people answering, **The Lord's name be praised:** so here before they begin their petitions, the Minister blesteth the People for this holy work, saying, **The Lord be with you:** and the People pray for him in the discharge of it, replying, **And with thy spirit.** These Forms, saith an ancient ¹ Council, all the *East* retains, as deliver'd down by the Apostles.

¹ Theff.
3. 16.

² Tim. 4.
22.

And in these connexions the wisdom of the Church hath imitated the skill of Nature. For

^x *Placuit ut Episcopi & Presbyteri uno modo saluent populum, dicentes, Dominus vobiscum; & ut respondeatur à populo, & cum spiritu tuo: sicut & ab ipsis Apostolis traditum omnis Orientis retinet.* Concil. Braca. 1. Can. 21. 563.

in the Common Prayer. 69

as in framing the body of man Nature has not only form'd the limbs in proportion, and placed them in order; but has also fasten'd them with joints, which seem made no less for beauty than necessity: so in composing the body of our Common-prayer, the Church hath not only framed the several Offices of a due length, and ranged them in a just method, but has likewise united them with versicles, as it were with joints; which, tho' less regarded, are yet the no less beautiful than necessary parts of our Liturgy: so that we shall find as great comeliness and art in these connexions, as there is in the compositions themselves.

But before they all kneel down, the Minister bespeaks the Congregation in that most ancient Form, **Let us pray:** which being repeated in several places, hath its several uses:

First, Of instruction, teaching us that now we enter upon prayer, which hath been for a while intermitted. Let us, who have been employed in praising, and in hearing, pass on to the duty of praying. Let us *now* pray.

Secondly, Of invitation, calling upon the People to join in the following Prayers, and not to listen as at the Lessons. The Minister challenges not this Office to himself, saying to the People, Hear me pray, but, Let *us* pray; Let us all join in this holy work.

Serm. *Thirdly*, Of admonition, banishing all drowfiness, business, wandrings, vanities, and levities out of our thoughts and demeanours at this solemn duty, y Let us not dream like the sluggard, nor muse like the worldling, nor gaze about like the idle, nor talk like the impertinent, nor laugh like the insolent; but let us seriously mind what we are about; Let us *pray*.

Fourthly, Of exhortation, awakening, exciting and inflaming our piety, In the ancient Liturgies the Deacon was appointed to cry aloud, ἐκτενῶς δεηθῶμεν, that is, let us pray vehemently: and again sometime after, ἐκτενέστερον, more vehemently. And this is the use of it in the first insertion of it at the latter end of the *Litany*; where having all along prayed in an earnest manner, that our devotion may not flag, but hold on to the end, the Church calls upon us, Let us pray, that is, pray on with equal or greater vehemency.

Fifthly, It serves for a mark of transition from one kind of praying to another, from

γ Ὁ Διάκονος ἐπισκοπεῖ τὸ λαὸν, ὅπως μέ τις ψιθυρίσῃ, ἢ κοιμηθῇ, ἢ γιλάσῃ, ἢ ᾄδῃ. Let the Deacon inspect the Congregation, that no person whispers, or sleeps, or laughs, or sings. *Apost. Constitut. Chap. 57. Book 2.*

z *Preces*

in the Common Prayer.

71

* *Preces* to *Orationes*. And in this last sense Serm. it is inserted again at the close of the *Litany*. III.

Let us change and collect our alternate supplications into Collects; Let us, who have prayed Litanywise, now pray Collectwise.

And after all these uses of this Form, shall it be treated as an useless tautology? Let those, who have neither wandrings nor weakness in prayer, despise this exhortation: let those, who have no variety or distinction in their worship, deride this mark of transition: let them mock at these helps of devotion. We reprove them not; no, but let the very Heathen reprove them, who, conscious of the same human infirmities, appointed * one at their Sacrifices to cry aloud at set times: Τῷτο *πρόσῃτε*, *attend*, or *mind what you are about*.

After this Form both Priest and People, *all kneeling*, begin with the Lord's-prayer. Now tho' this Prayer was said once before, to wit, after the Absolution; yet that (as we observed)

* In the *Latin* Liturgies *Preces* were thus distinguish'd from *Orationes*. *Preces* were those alternate petitions, where the People join'd with short Responsals or Versicles. *Orationes* were those, that were said by the Priest alone, the People only answering, *Amen*.

* Ὁ ὢν οἱ ἱερεὶς πρόσῃτε τι τὸ θείον, ὃ κέρυξ πρὸς τοὺς μεγάλης φωνῇ, " τῷτο πρόσῃτε. When the Priests are officiating in sacred things, the Cryer proclaims with a loud voice, " Attend, mind what you are about. *Plutarch in Coroliano*.

Serm. was a distinct Office of itself, and separated

III. from this, we are now entring upon, by the
 ~~~~~ interpolal of two distinct Offices or duties,  
 namely of praise as in the *Psalms*, and of  
 Hearing as in the *Lessons*. And therefore all  
 now following the *Creed* being a distinct Of-  
 fice, the inserting the Lord's prayer here in the  
 beginning serves, as to perfect, so to distinguish  
 it. And tho' this Prayer be used several times  
 in the course of the Morning service, yet it can-  
 not be said to be repeated, unless this were done  
 in the same Office.

In the former use of this Prayer there went  
 before it a confession of sin at large: and here  
 it is fitly introduc'd by, Κύριε ἐλέησον, or, **Lord**  
**have mercy upon us**; which is a perfect con-  
 fession of sin, tho' wrapt up in so short a sen-  
 tence or versicle. Nay it is not only a confes-  
 sion, but a short Litany, as it was called by  
 the Ancients. And it hath this resemblance  
 with our larger Litany: for as in that we call  
 upon each Person in the Trinity by a distinct  
 invocation, crying, 1<sup>st</sup>. **O God the Father**  
**of heaven**, 2<sup>dly</sup>. **O God the Son Redeem-**  
**er of the world**, 3<sup>dly</sup>. **O God the Holy Ghost**  
**proceeding from the Father and the Son:**  
**have mercy upon us miserable sinners**; so  
 in this supplication thrice repeated, we are  
 taught to pray, saying, **Lord the Father,**  
 b **Christ**

<sup>b</sup> *Christ* (or *Lord*) the Son, *Lord* the Holy *Serm.*  
*Ghost: have mercy upon us.* This <sup>c</sup> three- *III.*  
 fold repetition of the words is with regard to  
 the three Persons in the Trinity, to which it is  
 thus thrice separately addressed.

This most humble and pathetick Litany directed to the blessed Trinity, is generally throughout the Liturgy placed before the Lord's-prayer, as a proper introduction to it; the Church hereby seeming to intimate two things: first, as to the object of our worship; that this prayer, and by consequence all our prayers, of which this ought to be the pattern, is to be directed to the Trinity; and that by the word, *Father*, in the preface of it, not the first Person alone, but the other two are

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<sup>b</sup> For in the *Greek Church* the same words, *Κύριε ἰλήσων*, *Lord have mercy upon us*, were thrice repeated: but the *Latin Church*, (which borrowed it from the *Greek*, as appears by their retaining still the *Greek* words in their Liturgy) changed the second versicle into, *Χεῖρι ἰλήσων*.

<sup>c</sup> Upon this account let the clerks and people take heed not to say a fourth time, *Lord have mercy upon us*, which is in effect to make four Persons in the Trinity: which nevertheless they are sometimes apt to do, because they are used to do so in the Litany; not considering that in that place they are to repeat all the three versicles after the minister; whereas here they are to say them alternately, by way of response, not repetition: so that only the second versicle, *Christ have mercy upon us*, comes to the peoples turn, the first and last belonging to the Minister.

equally

Serm. equally included: For we pray not, saying, *the Father*, but *our Father*. The second thing

### III.

intimated is, as to the manner of our worship; that we ought with all humility to approach his Majesty, acknowledging that 'tis thro' his mercy we presume to call him *Father*: a name, which the <sup>d</sup> Jews never used in prayer, having *receiv'd the spirit of bondage to fear*; whereas we Christians *have received* at our baptism *the spirit of adoption, whereby we cry, Abba, Father*. And for this reason the <sup>e</sup> *Catechumens* in the ancient church, tho' embracing the faith and taught therein, yet being unbaptized and so incapable to call God *Father*, were not allowed to be present at the Lord's-prayer, that prayer being then used only at the *Communion*-service, which began after the *Catechumens* were dismissed.

Rom. 8.  
15.

<sup>d</sup> Nomen Dei Patris nemini proditum fuerat. Etiam qui de ipso interrogaverat Moses, aliud quidem nomen audierat. Nobis revelatum est in Filio. Tertullianus de Orat. Dom.

<sup>e</sup> Missa Catechumenorum est ab introitu usque ad Offertorium: qua Missa ab emittendo dicitur: quoniam quando sacerdos incipit consecrare Eucharistiam, Catechumeni foris de Ecclesia mittuntur: unde antiquitus perlecto Evangelio Diaconus supra pulpitem acclamare solebat, siquis Catechumenus adest, exeat foras. Dur. lib. 4. c. 1. According to that ancient order; Διακονῶ, ἵθ' ὑψαλὲ τινὸς ἀνιῶναι, κερυρίτω μύτις τῷ ἀνερχομένῳ, Diaconus, in excelsum locum ascendens, clamabat, nequis Audientium, (sive Catechumenorum) sc. adsit. Constit. Apost. lib. 8. c. 5.

But



*in the Common Prayer.* 75

But to proceed: as the Lord's-prayer is in-  
troduc'd, so is it followed by versicles and re-  
sponsals; which no man ought to call or look  
upon as idle sentences, or the broken remains  
of ancient Liturgies, stuffed into Ours only to  
preserve them from being lost: for they are  
preserved in the Scriptures themselves, one tit-  
tle whereof shall never fail; and were chosen  
out thence by the primitive Church, as the  
greatest helps and ornaments of her worship.  
Indeed the greatest part of them are taken  
out of the Psalms, that storehouse of primi-  
tive devotion: and for this reason the Mini-  
ster in reading them is ordered to *stand*, as at  
the reading of the Psalms. Not but in all  
alternate petitions, where the people are to  
bear a part, the standing up of the Minister  
is most convenient as well as ancient; that the  
people may the better hear, and so keep their  
turns in making their answers with greater  
exactness and uniformity.

But as to these before us, it is not only  
their divine original in the Scriptures, nor their  
ancient use in the Church; but also their own  
genuine import and propriety, that chiefly jus-  
tifies this their place in our Liturgy. For  
by a due attention we shall find, as Dr. *Comber*  
observes that they answer to the several Collects,  
that are to follow; and are the compendiums  
of

Serm.

III.

**Serm.** of them, or rather prefaces to introduce them  
**III.** and to bring them on in succession. Thus, **O Lord, shew thy mercy upon us, And, &c.** being a petition for mercy and salvation, answers generally to the Collect for the *Sunday*.  
**O Lord, save the King, And, &c.** answers to the Collect for the *King*, and in him for the *Royal Family*. **Endue thy ministers with righteousness, And, &c.** and, **O Lord save thy people, And, &c.** these answer to the Collect for the *Clergy and People*. **Give peace in our time, O Lord, Because, &c.** and, **O God, make clean our hearts within us, And, &c.** these answer respectively to the two standing Collects for the morning and evening, the former answers to the Collects for *Peace*, the latter to the Collects for *Grace*. And thus we shall find nothing in our Common-prayer superfluous or accidental, not the least sentence,

*Pfal.* 85. 7.

*Pfal.* 20. 9.  
*in the Sep-  
 tuagint.*

*Pfal.* 132.  
 9. and  
 28. 9.  
*1 Chron*  
 22. 9.

*Pfal.* 51.  
 10, 11.

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† Note; That each versicle and answer being join'd by the conjunction, *And*, makes them both but the same petition continued. So is it, if the answer be join'd by the conjunction, *Because*; as here, "*because* none other fighteth" for, &c. or if it be join'd by the relative, *Who*; as at the "churching of women," "O Lord save this woman thy servant, *Who* putteth her trust, &c." In all these cases it is still the continuation of the same petition, tho' put into two sentences, and the former be pronounced by the minister, and the latter by the people.

but

*in the Common Prayer.* 77

but what hath both a proper signification and a just connexion. Serm. III.

I confess, that the suiting of these scriptural sentences to the prayers following, could not be the intention of the Compilers of our Service; because some of these prayers (namely, that for the *King*, for the *Royal Family*, for the *Clergy and People*) were added afterwards at different times: so that to speak properly, these sentences were not designed as compendiums of their respective prayers, but rather the prayers were added as paraphrases on those sentences; and perhaps this might be in the view and intention of the composers of them. But however it came to pass, whether thro' accident or intention, still there is that natural harmony and correspondence between them: so that all parts of our Service hang together; all answer to each other.

Proceed we then to consider the COLLECTS themselves. It is not material to enquire into the original of the name, why they were called *Collects*, whether it were with regard either,

*First*, To the Congregation, these Prayers being used in behalf of the people *collected* and gathered into a publick assembly: Or,

*Secondly*, To their matter, they being generally *collected* out of the Epistles and Gospels; or rather,

*Thirdly*,

Serm.

III.



*Thirdly*, To their form, the minister in these *collecting* into one prayer the petitions of the people, which in the former part of the Service were anciently divided between him and the people by versicles and responsals; for which reason God is desir'd in many of them to hear the Petitions of the people.

But passing by these enquiries, let us consider chiefly their antiquity and their excellency.

*First*, As to their antiquity, which adds oftentimes a value to things that are utterly decayed, without any farther use or comeliness: now it must be alledged in favour of these, that they have been used in the *Western Church*, most of them above eleven hundred years; many of them long before. For almost all the Collects for the *Sundays*, and the principal and greater festivals, are found in the SACRAMENTARY of *Gregory the Great*. In which office tho' he added some new prayers, yet he declares, that in the general work he was rather a compiler than composer. In which compilement, to avoid the charge of novelty, for which he was <sup>b</sup> censured, he doubtless

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<sup>s</sup> Concerning which work of his and his alterations therein, he thus justifies himself in his epistle to *John*, Bishop of *Syracuse*. *Quod aliqui amici ejus, vel Græci, vel Latini, nescio, quasi sub zelo sanctæ Romanæ Ecclesiæ de meis dispositionibus* <sup>b</sup> *murmurarent;*



less went back into the highest antiquity. ¶ He Serm.  
himself calls these Collects *ancient*; and we III.  
have no reason to doubt, but that some of them  
might be derived from the original Liturgies  
of the first century; when upon the ceasing of  
the gift of prayer with all other supernatural  
gifts of the Spirit, the Church was obliged to  
compose and to use set forms of worship;  
whereof our Lord had left her a pattern in his  
own prayer, and wherein doubtless the Holy  
Ghost assisted her, *helping her infirmities*.  
However this is certain, that these prayers were  
collected, framed, and ordered by St. Gregory,  
that famous light and guide of the Church.  
Upon whose account alone they ought to be  
had in a peculiar esteem and veneration by Us  
above all the *Western* Churches, since it was  
owing to him, that we were a Church. We  
learn from <sup>k</sup> history, that he loved our nation,  
and had it many years in his heart to convert

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*murarent; in quo Græcorum consuetudinem secuti sumus, qui  
aut i veteres nostras reparavimus, aut novas & utiles constitui-*  
*mus.* S. Greg. Reg. Ep. 64.

Durandus gives also this account of it. B. Gregorius *seclu-*  
*sis his qua nimia & incongrua videbantur, rationabilia coaduna-*  
*vis: congrua multa nihilominus per se necessaria superaddens.*  
Lib. 4. cap. 15.

<sup>k</sup> Joh. Diacon. *vis. Gregor. lib. 1. c. 21. & Bede Eccles. Hist.*  
*l. 1. c. 23.* You may see the account at large in Collier's *Eccles.*  
*Hist.* vol. 1. book 2.

Serm. us in person; which he afterwards effected by  
 III. the ministry of *Augustine, An. 597*. Where-  
 fore he may claim the like regard from our  
 Church, as *St. Paul* did from the *Corinthians*,  
*If I am not an apostle to others, yet doubtless*  
*I am to you.* Since then this renown'd Bishop  
 and saint, who taught us what to worship,  
 taught us also how to worship; since he that  
 planted our Church, left us our Liturgy, for  
 the most part the very same prayers that we  
 use at this day, we ought to esteem and pre-  
 serve them as an everlasting memorial of their  
 author; who, for the good deeds that he did to  
 the Church of God and the offices thereof, is  
 called GREAT unto this day. *But he is wor-*  
*thy, for whom we above all people should do*  
*this; since he loved our nation, and hath*  
*built us not a single Synagogue, but a national*  
*Church.*

But to return to the *Collets* themselves,  
 they are at the latest date as ancient, as this  
<sup>1</sup> *English Church*, and have been since that pe-

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<sup>1</sup> Note; That *England* has been twice converted to christi-  
 anity, the first time when possess'd by the ancient *Britons*, in  
 or near the first century; the second time, when possess'd  
 by the *Saxons*, who had driven the *Britons* into *Wales*, and  
 had fix'd Paganism again in *England*; till this mission of *An-*  
*gustine*, who converting the *Saxons*, settled a Church here:  
 and this may be more properly called the *English Church*, as  
 the former the *British*.

## *in the Common Prayer.* 81

riod used in its worship. And having been sent up day by day not by us of this Church only, but by many saints of other nations, having been breath'd forth by many thousands, yea thousands of thousands of congregations, may not these be thought those *sweet odours*, which fill the golden censer of our great high-priest, and which he is said to offer before the golden altar? For what were these sweet odours? We are told that *they are the prayers of the saints*. Neither are they the less sweet, the less acceptable, because they are offered up day by day, the very same prayers that were offered up by our Fathers. For thus the offering of the material incense, appointed for morning and evening, to which these spiritual offerings answer, was of the same composition, *tempered together pure and holy*: the Priest durst not add to, nor diminish from it, nor temper it with any mixture of his own. For in that case, as the perfume had been cut off. Neither was the Lord tired with the daily repetition of this offering: for it was to be a *perpetual incense before the Lord, throughout their generations*.

But after all, if we will not pay a regard to their antiquity, yet we ought to their excellency: if we will not esteem them, because they

G

were

Serm.  
III.

Rev. 8. 3.

Exod. 30.

35.

Exod. 30.

8.

Serm. were our Fathers, yet let us do it for their own  
 III. intrinſick goodneſs; which appears in their  
 form, in their matter, and in their coherence.

*First*, In their form. The preface to each is addreſſed to God with regard to ſome ſuch particular attribute, as is a ground both for the nature of the petition, and for our hopes of acceptance. Thus, to inſtance in the ſtanding Collects for the daily Service, when we pray for peace, we invoke God, as the **author of peace and lover of concord**; when for protection, as an **almighty and everlaſting God**; when for the King, as **King of kings and Lord of lords**; when for the defence of the Church (that is, the whole congregation of people under their *Bishops* and *Curates*) among and from all her enemies, a work of the greateſt power, yea a ſtanding miracle, we ſay, **Almighty God, who alone workeſt great marvels**. Thus in the reſt we ſhall find theſe prefaces no improper repetitions, as our enemies object: they are not repetitions; for they generally vary with the matter of every prayer: neither are they improper; for they relate to and are of a piece with it.

But ſuppoſe, as in ſome few Collects, the Divine attribute mentioned in the preface has no direct reference to the matter of the petition, yet it always ſerves to ſtrengthen the faith of  
 the



*in the Common Prayer.* 83

the petitioner. For instance, suppose it were *Serm.*  
God's Goodness, as, **O most gracious God;** *III.*  
or his power, as, **O almighty God:** do not  
both these serve to strengthen our hopes of ac-  
ceptance, whatever our petition be; God's good-  
ness, by certifying that he is willing to help us;  
his power, by certifying that he is able to do  
it? And thus the preface to our Lord's-prayer  
relates not to the particular petitions contain'd  
in it, but rather to all prayer in general; inti-  
mating to us God's readiness to hear us, what-  
ever we ask, because he is **our father**; and his  
ability to grant it us, because he **is in heaven**.

The Collects might indeed, by cutting off  
these introductory sentences, be cast into one  
long continued form after the model and <sup>m</sup> re-  
quest of the sectarists; and even then, in that  
incoherent heap of different matters, far exceed  
the best extemporary performances, that were  
ever heard in their assemblies. But to <sup>us</sup>, who  
view them in their present beauty, these Col-  
lects without their prefaces would be even as  
bodies without their heads, devoid of all life  
as well as proportion. They would then tru-  
ly be, what they are now most falsely said to be,  
a "dead letter". For these prefaces do give life  
to the petition, and to the faith of the peti-  
tioner;

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<sup>m</sup> See Savoy-conference.

Serm. ner; which laying hold on the attributes and  
 III. promises therein recited, as warrants of acceptance, becomes lively and strong. Thus then these beginnings of our prayers are not unnecessary tautologies, but on the contrary carry in them usefulness and beauty.

But if we pass to the conclusions of them, these we must allow, and we willingly allow, to be repetitions: for they generally run in the same form, namely, *tho' Jesus Christ, our Lord*, or what amounts to the same, *tho' his merits and mediation*, or the like expressions. But is it criminal in our prayers, that all conclude in this form? No: this is done in obedience to the command of Christ himself? Is it criminal in them, that they conclude so soon? No: this is done in imitation of his pattern. For the prayer he left us is very short as well as comprehensive; and yet doubtless is a perfect prayer or Collect, perfect no less in its manner or form, than in its matter or comprehension. And he hath moreover commanded us to *pray*  
 John 14. 13. *after this manner, and not to use vain repetitions*, as the ignorant heathen did, and as some no less ignorant Christians do at this day,  
 Mat. 6. 7. *thinking, that they shall be heard for their much speaking*. And as our Lord gave us commandment, so do we in our establish'd Liturgy.

Now

Now our Lord in teaching and commanding Serm. III.  
us to pray in short forms, hath consulted our infirmities, as well as corrected our ignorance, in praying. For,

*First,* The spirit of devotion in the best of us is apt to flag, and our thoughts to fly off in wandrings, or to sink down in heaviness. Now these frequent closes are as pauses or stands for our devotion to rest itself: and the whole Congregation being often required to join therein, saying, *Amen*, they serve likewise as so many interrupters or monitors, to recall our wandrings and to awaken our drowiness.

*Secondly,* In short forms as our devotion is relieved, and our attention awaken'd; so our memory is also consulted: which being generally short, and oftentimes confused, must of necessity forget many particular requests croud-ed together in a long prayer. And how shall he *that occupieth the room of the forgetful*, as was said of the *unlearned*, say *Amen*, since he remembreth not what was said? Where-  
as, when any single request is offer'd up in a short Collect by itself, it being sealed with an *Amen* by all the people, it is then (as it were) ratify'd and transmitted safe to the throne of Grace. 1 Cor. 14. 16.

*Thirdly,* Farther the mind being thus discharged from the remembrance of what went

Serm. before, can now attend with more strength and

III. earnestness to the prayer that comes on. And

as our attention is much stronger at the offering it up; so,

*Lastly*, Is our assent at the close, when thus given to any single request apart, than it can possibly be, when it is enfeebled, divided, I might say, distracted among a multitude and diversity of particulars, heap'd up in one long tiresome supplication. And yet it is this assent of the will with the concurrence of the affections, that gives success, I had almost said, being to our prayers: it is this, that makes them properly prayers, that is, desires or requests. The understanding and judgment indeed allow of and prepare them: these chuse out and appoint the sacrifice, *and put the wood in order*; but 'tis the heart with the affections, that *puts the fire under*, and makes it an actual burnt-offering unto the Lord.

Upon all the fore-mention'd accounts we find, that all long prayers, however well composed, are weaken'd and injured in proportion to their length: and to us who are used to the shorter forms of our Liturgy, it is no wonder that they appear spiritless, and unanimated; *neither is there any breath in them*. Whereas were the substance of them, (which must, unless fill'd with tautologies, consist of different matters)



ters) subdivided and cast into short prayers after the mould of our Collects; did the preface bearing the name of God, and the conclusion bearing the name of Christ, those living parts, come near and answer to each other; these would quicken the matter that comes between them, and would give it *life and breath and all things* belonging to a living, and because living, an acceptable sacrifice unto God.

Serm.

III

And if these defects must attend a long prayer because of its length, how much more a long extemporary prayer, where to the length many other disadvantages are added? For in these the people must first attend to the words, then understand the sense, then judge of its lawfulness, after that assent with the will, last of all offer it up with the affections. And what is more, all these actions, each of which require time, must be done at once, in an instant, and that every instant, or the hearers are left behind and distanc'd by the volubility of the teacher. So that if he be supernaturally assisted in praying, much more must his congregation be supernaturally assisted in accompanying him: if he has the gift of uttering prayer, they must have the several gifts of understanding, judging, approving, assenting, and requesting: and these actions, which by nature are slow and successive, must by that assistance

Serm. be quicken'd and made instantaneous. And

III. therefore in the Apostles days, when the gift of prayer was poured out upon the Church, both he that prayed and they that heard, were filled with the Holy Ghost, or they were not edify'd. And the same supernatural and miraculous assistance must be as necessary now (as in those days) in extemporary prayer, if the people expect to edify or to be profited by it.

But in praying by the precomposed forms of our Common-prayer, which have been so often heard, understood, and approved of by us, our wills are wholly at liberty to accompany the minister in offering them up. For our attention is not now engaged to hear them, nor our understanding to interpret them, nor our judgment to approve of them. All these things are done to our hand: and at the time of offering we have nothing to do, but only to offer them up *with all our heart, with all our mind, and with all our strength.* Wherefore let all the Sectarists know assuredly, that it is in the prayers of our Church, that we are enabled to *pray with the spirit*: why? because we are assured before-hand, that in these *we pray with the understanding also.*

But to pass by this old argument, we are not now to shew the necessity of set forms, but the advantages of short ones, in the publick worship:

*in the Common Prayer.* 89

worship: and in this respect the Collects of our Church do manifestly and greatly excel. Thus much for their form: let us consider, Serm. III

*Secondly*, Their matter, which will add no less to their commendation.

The Collects for the *Sundays* are generally framed and collected out of the subject matter of the *Epistles* and *Gospels*, to which they are prefixed; upon which account (as we remark'd) they seem partly to have been styled *Collects*: and generally they pray for grace to perform that particular duty, which in the Epistle and Gospel is either delivered in precept, or recommended by example. The Collects for the *Saints* days have the same relation to their correspondent Epistles and Gospels: they are formed out of them, and furnish us with a prayer for some particular grace, whereby the *Saints* were severally distinguish'd, or which their writings or actions point out to us.

But now if we take these Collects, as it were, out of our Liturgy, and consider them not in their relative, but in their own intrinsic goodness; they will be found in themselves so full of variety, so extended to all occasions, that there is no outward good, nor inward grace, nothing that is fitting or necessary either for the body or the soul, either for our selves or others, but may be pray'd for in some particular

Serm. ticular and very pertinent Collect of our Church.

III. Only as in the Lord's-prayer there is but one  
 petition relating to the body, many relating to  
 the soul; so it is in our Collects: those for grace  
 or things spiritual abound; and those for things  
 temporal are not wanting: as may be seen in  
 the Table annexed.

For



|                                                                                                                                       |                                                           |                                     |
|---------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------|-------------------------------------|
| 1. The author of it, the H. Spirit, for                                                                                               | 1. Comfort. ———                                           | 1 Sund. aft. Ascension              |
|                                                                                                                                       | 2. Illumination. ———                                      | Whitsunday.                         |
|                                                                                                                                       | 3. Direction. ———                                         | 19 after Trinity.                   |
|                                                                                                                                       | 4. Manifold gifts. —                                      | St. Barnabas.                       |
| 2. The means of it.                                                                                                                   | 1. Hearing. ———                                           | St. Bartholomew.                    |
|                                                                                                                                       | 2. Reading. ———                                           | St. Luke.                           |
|                                                                                                                                       | 3. Fasting. ———                                           | 2 S. in Advent.                     |
|                                                                                                                                       |                                                           | 1 S. in Lent.                       |
| For our selves, and that 1 <sup>st</sup> , for our souls or things spiritual, that is, Grace; which may be considered with respect to | 1. To convert us from sin. ———                            | 10 and 23 after Trin.               |
|                                                                                                                                       |                                                           | 1 S. in Advent.                     |
|                                                                                                                                       | 2. To obtain pardon for sin, and acceptance with God. ——— | 1 S. after Easter.                  |
|                                                                                                                                       |                                                           | St. Andrew.                         |
|                                                                                                                                       | 3. The ends of it.                                        | St. James.                          |
|                                                                                                                                       |                                                           | St. Matthew.                        |
|                                                                                                                                       | 3. To rescue us from temptation. ———                      | 12, 21 and 24 aft. Trin.            |
|                                                                                                                                       |                                                           | Purification.                       |
|                                                                                                                                       | 4. To enable us to do good. ———                           | 2 after Epiphany.                   |
|                                                                                                                                       |                                                           | 4 in Advent.                        |
| 4. The kinds of it.                                                                                                                   | 5. To bring us to glory. ———                              | 4 after Epiphany.                   |
|                                                                                                                                       |                                                           | 18 after Trinity.                   |
|                                                                                                                                       | 1. Regeneration. ———                                      | 5 after Easter.                     |
|                                                                                                                                       |                                                           | 1, 9, 11, 13, 17, 25 after Trinity. |
|                                                                                                                                       | 2. Charity. ———                                           | Epiphany.                           |
|                                                                                                                                       |                                                           | 6 after Epiphany.                   |
|                                                                                                                                       | 3. Mortification. ———                                     | Nativity of Christ.                 |
|                                                                                                                                       |                                                           | Quinquagesima.                      |
|                                                                                                                                       | 4. Contrition. ———                                        | Circumcision.                       |
|                                                                                                                                       |                                                           | Easter Even.                        |
|                                                                                                                                       | 5. Sincerity. ———                                         | Ashwednesday.                       |
|                                                                                                                                       |                                                           | 3 after Easter.                     |
|                                                                                                                                       | 6. Love of God, and his Laws. ———                         | 4 after Easter.                     |
|                                                                                                                                       |                                                           | 6 and 14 after Trin.                |
|                                                                                                                                       | 7. Heavenly desires. —                                    | Ascension.                          |
|                                                                                                                                       |                                                           | Trinity Sunday.                     |
|                                                                                                                                       | 8. Faith. { 1. right. —                                   | 7 after Trinity.                    |
|                                                                                                                                       |                                                           | St. Thomas.                         |
|                                                                                                                                       | { 2. firm. —                                              | St. Mark.                           |
|                                                                                                                                       |                                                           | 6 in Lent.                          |
|                                                                                                                                       | 9. The imitation of { 1. Christ.                          | 2 after Easter.                     |
|                                                                                                                                       |                                                           | St. Stephen.                        |
|                                                                                                                                       | { 2. Saints.                                              | St. Paul.                           |
|                                                                                                                                       |                                                           | St. Philip and James.               |
|                                                                                                                                       |                                                           | St. John Baptist.                   |
|                                                                                                                                       |                                                           | All Saints.                         |
|                                                                                                                                       |                                                           | Innocents.                          |

2<sup>d</sup>y, For our bodies or things temporal, and that for

|                                                                                                                       |                                                     |                                                               |
|-----------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------|---------------------------------------------------------------|
| {<br>1. Safety<br>by<br>2. Delirance from<br>3. Support under Affliction.<br>4. Defence from evil and supply of good. | {<br>1. God's providence.<br>2. Guardian of Angels. | {<br>2, 3, 4, and 10 aft. Trin.<br>St. Michael.               |
|                                                                                                                       | {<br>1. Enemies.<br>2. Judgments.                   | {<br>3 in Lent.<br>Sexagesima.<br>Septuagesima.<br>4 in Leut. |
|                                                                                                                       | {<br>3. Support under Affliction.                   | {<br>3 and 4 of Epiph.                                        |
|                                                                                                                       | {<br>4. Defence from evil and supply of good.       | {<br>8 and 15 aft. Trin.                                      |

Or for others.

|                                                        |                                                  |                                                                                |                                                                            |
|--------------------------------------------------------|--------------------------------------------------|--------------------------------------------------------------------------------|----------------------------------------------------------------------------|
| {<br>1. With-out the Church.<br>2. With-in the Church. | {<br>Jews, Turks, Infidels, and Hereticks.       | {<br>3 Collects of Good-Friday.                                                |                                                                            |
|                                                        | {<br>1. For the Ministers, that they may be      | {<br>1. fit. St. Matthias.<br>2. diligent. St. Peter.<br>3. successful. 3 Adv. |                                                                            |
|                                                        | {<br>2. For the People, that they may be kept in | {<br>1. Truth.<br>2. Unity. St. Sim. & Jud.<br>3. Peace.                       | {<br>2 first Collects of good Frid.<br>St. John.<br>5, 6 and 12 aft. Trin. |
|                                                        | {<br>3. Peace.                                   | {<br>5, 6 and 12 aft. Trin.                                                    |                                                                            |

Thus

*in the Common Prayer.* 93

Thus when they have been collected and digested into heads, they prove likewise a regular and copious treasury of private devotion. And the *Common-prayer-book* is well styled *the best*<sup>a</sup> *companion*, being doubtless superior to any other forms, that have or can be made for the closet as well as the sanctuary.

*Lastly*, As these Collects are excellent in their form, and comprehensive in their matter;

So *thirdly*, are they proper and even beautiful in their coherence.

For they are, as we observed, generally formed out of the Epistles and Gospels to which they belong, and to which they have been affixed many hundred years, at least from the days of *Gregory the Great*. And as they are mutually fitted to each other, so are they together excellently suited to the solemn seasons observed by the Church, as hereafter shall be shewn in their proper place. For the several Collects with their Epistles and Gospels have their proper place and course in our Liturgy, and, like the works of God, are *beautiful in their season*.

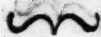
But as these Collects for the *Sundays*, which vary with the week, may be term'd moveable; so there are some, which may be called Stationary,

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<sup>a</sup> A very useful book thus entitled, collected out of the *Common-prayer-book*.

Serm.

III



nary, being standing parts in the morning and evening Service: concerning which, I shall only observe, and that briefly, their order and comprehension.

The first Collect is for <sup>o</sup> peace, the other for <sup>p</sup> grace, (as they are there entitled and distinguished) the two great and comprehensive goods; the former containing all temporal

• This Collect for peace, and the other for the evening, are taken word for word out of the *Sacramentary* of *Gregory*, and there is this difference between them: in that for the morning, we pray for outward peace, fittest for every man going forth unto his labour among men, that God would make all men, even *his enemies to be at peace with him*, or defend him from their assaults. In that for the evening, we pray for inward peace; that, obtaining the testimony of a quiet conscience, each of us may say with *David*, *I will lay me down in peace*.

P In this Collect from these words, *safely brought us to the beginning of this day*, *Bishop Casins* well observes, " that this " shews at what hour morning-prayer should regularly be " said, at the first hour of the day, which is six a Clock in " the morning, (as is done in the Universities and Cathedral Churches) " and not towards high-noon-day, or afternoon, " when the morning is past ". See the foremention'd notes printed at the end of *Nichols's* comment.

Tho' the evening Collect be entitled (not as this in the morning is for grace; but) *for aid against all perils*; yet it ought to be understood chiefly in a spiritual sense. *Lighten our darkness*, that is our inward darkness as well as outward, of our understanding as well as of the night. And therefore it is said *against all perils*, which may as well arise from our ghostly enemies, as from thieves and robbers.

Both these Collects for Grace are taken or rather framed out of the ancient *Greek* Liturgies, as *Dr. Nichols* shews.

goods,



## in the Common Prayer. 95

goods, such as are necessary for the body; the latter containing all spiritual goods, such as are necessary for the soul. And in this sense and latitude were they understood by the Compilers of our Liturgy; who therefore closed the morning and evening service here, adding only the prayer of *Chrysostome* and the Blessing. Otherwise how did they answer the words of the *Exhortation*, which was to ask those things that are necessary as well for the body as the soul? But herein they thought they did ask all those things sufficiently. \*

Serm.

III.

But

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\* " In Quires and places where they sing, here followeth the *Anthem*: the Church thinking this the most proper place for it, where there is a sort of division in the Service. For the foregoing Collects respect our selves: those following respect others: the former are petitions, the following intercessions. An *Anthem* is supposed to come from *Antiphon*, *antiphona*, i. e. *vox reciproca*, and to signify an hymn sung in parts or alternately: and in this sense the *invitatory* psalm is called an Anthem in the rubric before it, which is implied, by saying, that on Easter-day, *another* anthem is appointed.

And since the singing Psalms are only permitted in our Church, this seems the most proper place for singing a psalm, rather than after the second lesson: and thus I have known it practised in some parishes, and it were to be wished, it were done so in all, especially where they so far resemble Quires, as to have organs. 1<sup>st</sup>. Because Parish-Churches should, as much as possible, conform to the customs of the Cathedral Churches, which are as the mother Churches to all the parish-Churches within the Diocese, and should give the rule to them. 2<sup>d</sup>. Because after the second lesson there is

Serm. But we are to consider the Liturgy as it now

III. stands. As then the Collects are comprehensive,  
 so are they well connected to the following  
 prayers, which were afterwards added in the  
 Service. For peace is the great and summary  
 blessing to us as men, the subjects of Civil go-  
 vernment; and grace is the same to us as  
 Christians, the members of a spiritual society,  
 that is, the Church. Now because the former  
 blessing is conveyed to us by the wise govern-  
 ment of our temporal rulers, there follows a  
 prayer for the <sup>1</sup> king; and because the latter

is

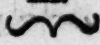
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a proper hymn or psalm appointed, which is interrupted by  
 a singing psalm coming in between. So that by singing it  
 there, you break a positive order of the Church, which by  
 appointing another hymn forbids it, and moreover you add  
 hymn to hymn; whereas by singing it where the anthem  
 is appointed, you conform to the appointment of the Church,  
 and to the practice of Cathedral-Churches; and moreover  
 do honour to the singing psalms themselves, by making them  
 as anthems, as they may not improperly be accounted, and  
 to come in as such: for hereby you give them the same es-  
 tablishment as anthems, which, if sung elsewhere, is only by  
 connivence; and if after the second lesson, by an irregular  
 connivence.

<sup>1</sup> These two prayers, viz. for the king and for the cler-  
 gy, are both framed out of *Gregory's sacramentary*, being  
 nearly the same verbatim; and were inserted by order of  
 queen *Elizabeth*. But that for the royal family was inserted  
 by order of king *James* the first, he being the first Prote-  
 stant prince that was married and had children. And tho'  
 all three were, till the last review, printed at the end of the

Litany,

## *in the Common Prayer.* 97

is derived to us by the administration of our **Serm.**  
spiritual governors, there follows a prayer for **III**  
the *Bishops and Clergy*, and charge committed   
to them.

After this we extend our INTERCESSION to all nations on earth, that God's *name may be hallowed* among the heathen, where it is not yet known; and his *kingdom of grace may come*, where it is not yet preached. But more especially we pray for the holy catholick Church, that in it by the guidance and government of God's Spirit, his *will may be done on earth as it is in heaven*: and thus is this Collect visibly built upon the plan of our Lord's prayer.

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Litany, yet they were not part of it, as Dr. *Nichols* intimates; but were then read in the same place or manner, as they are now expressly appointed.

This Collect was added at the last review: for before our Church used no general intercession, but in the *Litany* and in the prayer for the Church militant, that is, on fasting-days, or at the communion, at which times these intercessions were most likely to prevail. However, upon the complaint of the *Dissenters*, who thought our Liturgy deficient for want of such a form of daily intercession (tho' they themselves observe no days but *Sundays*;) to satisfy all complaints, this prayer was added to supply the place of the Litany: and for this reason, is to be "used at such times, when the Litany is not appointed to be said". And therefore bishop *Gunning*, the supposed author of it, in the college whereof he was head, suffered it not to be read in the afternoon, because the Litany was never read then, the place of which it was supposed to supply.

H

And

Serm. And I must observe, that as in the creeds we

III. acknowledge *one holy catholick Church*; so in our prayers we always count our own Church, as contained and embodied in it. Wherefore neither in this Intercession, nor in the *Litany*, nor in the prayer for the Church militant, is there any express mention of the Church of *England*, or of this Church as any ways distinct or separate from others: so great is her charity to all National Churches; and so great her duty to the Catholick Church, *the mother of them all*.

In this Intercession for all mankind, for all Christians in all wants, there is provided a clause, whereby any person may be prayed for in particular, if visited with any kind of affliction, especially if with bodily sickness, which is chiefly intended in this place: a gracious provision of our Church, that so sick persons may not for want of her prayers perish like *Asa*; of whom it is recorded for our admonition, that *in his disease he sought not to the Lord, but to the physicians*. Not but the Church ought to be loved and admired for that form she hath provided "for visiting the sick at home, founded on that direction; *Is any sick among you? let him call for the Elders of the Church*, (that is, for the Presbyters or Priests, for so the original word signifies;) *and let him pray over*

2 Chron.  
16. 12.

James 5.  
14, 15.



*in the Common Prayer.* 99

*over him: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him\*.* Sermon. III.

After this general Intercession, there follows likewise a general THANKSGIVING. For tho' in the psalms and hymns after the lessons, with the several doxologies interspersed, we have every where set forth God's most worthy praise; yet it seem'd meet also, in a distinct and appropriate form of thanksgiving, to render thanks for the great benefits we have received at his hands: which according to the first exhortation we therefore do, beginning with that original blessing, "our Creation, then "preservation attended with all these secondary benefits and "blessings of life; "but above all", because the greatest of all, "our redemption, attended with all "the means of grace and hopes of glory": thus ascending gradually thro' the long scale of blessings received at God's hand,

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\* Note, that the prayer inserted here, *O God, whose nature, &c.* is wrong placed, being appointed to come in just before the prayer for the *Parliament*: for there it is placed in the *sealed books* authorized 1662. But being thus inserted here by the error of the printer, it has continued in all the impressions since. It was placed in the second book of *Edw. 6.* just after the Collect, *in time of any common plague or sickness*: and therefore not first inserted in our Liturgy by order of *King James I.* as *Dr. Nichols* affirms.

Serm. from temporal to spiritual, from the first to the last, from our coming forth to our returning to him again.

III.



And herein also is a clause provided, wherein particular persons, " who have been pray'd " for, may return thanks. What an honour is this, that the publick thanks of the Congregation should be offered up for mercies vouchsafed to any single member of it? An honour which none ought to hope or ask for, but those who have before sought the prayers of the Church; and yet a duty, which none that have had the prayers of the Church, should after recovery ever omit, like those ungrateful lepers, *who being cleansed returned not to give glory to God.* And as our Lord then upbraided their ingratitude, *were there not ten cleansed? but where are the nine?* So among the many that have been recovered by the prayers of the Church, 'tis to be fear'd there are but few, that, " desire to return " praise.

Luke 17.  
17, 18.

Last

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\* This Thanksgiving was also added at the last review, An. 1661. rather to satisfy the *Dissenters*, than to supply any defect in our Service: which seem'd to have sufficiently render'd thanks and praise in the psalms, hymns, and doxologies: and therefore we find, that in the exhortation, " *to render thanks for the great benefits we have received at his hands,*

*in the Common Prayer.* 101

Last of all, our several petitions, which have been offered up in separate Collects, are now summ'd up and re-inforced in the prayer of *Chrysostome*: which we direct to the *Son*, relying on his gracious promises, that when two or three are gathered together in his name, he will grant their requests; but yet resigning our selves to his wisdom, to fulfil them as may be most expedient for us. Serm. III.

This prayer was composed by *Chrysostome*, that great Bishop and ornament of the *Greek* Church, in the service of which it has been used now above thirteen hundred years. And I must observe, that whereas the prayers of our Liturgy are for the general taken out of the Service of the *Latin* Church, this prayer which sums up and inforces, which is the *epitome* of, and (as it were) seal to them all, is taken out of the Service of the *Greek* Church; that so our Church might in this most emphatical instance and manner testify her unity and communion with that likewise.

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" hands, and to set forth his most worthy praise, are put together, as one duty; and that too to come on in the first place, before the duties of hearing and praying, which are but inferior to it: whereas the *Dissenters* put it last of all, viz. after the sermon. See the *Directory*.

H 3.

After

Serm.

III.

After which the Church closeth her Service with that Benedictory \* prayer of St. *Paul*, with which he closed his Epistles, entreating that the grace of our Lord Jesus Christ, and the love of God the Father, and the fellowship of the Holy Ghost, may rest upon the Congregation. A form of Blessing, which the Holy Spirit seems by this repeated use of it to have delivered to the Church, to be used instead of that form, with which under the law the Priest dismissed the Congregation. For whereas the Jews worshipped one and the same God with us Christians, but they in the unity of the God-head, we in the Trinity of Persons; so the form of Blessing among them runs in the name of one God (*the Lord bless thee, &c.*) but this Christian Blessing runs in the name of the three Persons, Father, Son, and Holy Ghost. And it has this excellency, that it not only expressly names the three Persons, but also shews

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\* This form, as here used, is rather a prayer, than a blessing: for the minister pronounces it *kneeling*, as he does the other prayers, and includes himself saying, "be with *us* all. Whereas were it an authoritative act or form of blessing, he would pronounce it *standing*; and would, as from God and in the name of God, deliver it to the Congregation, not including himself saying, "be with *you* always.

It is also called a prayer in the Rubric before the *Occasional prayers*, &c. being the last of the *two final prayers*, as they are there termed.

the



## *in the Common Prayer.*

103

the different operations whereby each Person concurs in giving it to us ; intimating that it is derived from the love of God, as the impulsive cause; obtained thro' the grace of our Lord *Jesus Christ*, as the meritorious cause; and conveyed to us by the fellowship of the Holy Ghost, as the instrumental cause.

Thus we have attempted to set before you the several parts or offices of the Morning or first Service of our Church; which upon this imperfect view appear so rational in themselves, so exact in their proportions, and so apt in their connexions; that we may venture to affirm, that thus far our holy Mother doth *worship the Lord in the beauty of Holiness.*



Serm.

III.



## The Litany.

ET us now proceed in order to take a  
 view of the LITANY: which, tho' it  
 may seem to be embodied with the  
 morning Service; yet is a distinct and separate  
 Office in the intention of the Church, as is evi-  
 dent from the Rubric before it, which appoints  
 it "to be sung or said after Morning-prayer".  
 Besides, it is an Office of so different and pe-  
 culiar a form, that it requires and deserves to  
 be considered apart, and to be view'd in its own  
 perfection. For it is so compleat a form of  
 Christian worship, that it may in a manner be  
 called a lesser Liturgy, and ought to be es-  
 teemed as the best of Offices of the best of  
 Churches.

As to the signification of the word, *Litany*,  
 the Church herself defines it in the Rubric,  
 where it is called "a *Supplication*"; which is  
 spoken with regard not to the subject but man-  
 ner of it, as being the most earnest kind of  
 praying, expressed by way of beseeching or en-  
 treating; and it was anciently accompanied with  
 Fasting; and thus our Litany is appointed on  
*Wednesdays*

## in the Common Prayer. 105

*Wednesdays and Fridays*, the two ancient Fast-days kept by the Church, because the *bridegroom was then taken away*, being sold by *Judas on Wednesday*, and crucified on *Friday*. It is also called a "*general Supplication*, as comprehending the three kinds of petition sum'd up by the Apostle; 1<sup>st</sup>. *Deprecation*, <sup>Serm. III.</sup> *δέσσις*, that is, petition against evil. 2<sup>dly</sup>. *Prayer*, *προσέυχη*, that is, petition for good. 3<sup>dly</sup>. *Intercession*, *ἐνδέξις*, that is, petition for others. 1 Tim. 2.

There are several footsteps of Litanies to be traced out in the Old Testament, among which the most remarkable is that described in *Joel*. Where it was also accompanied with a solemn Fast, and the Priests were ordered to supplicate and to intercede for the house of *Israel*, now like to be devoured by a great army, saying, *spare thy people, O Lord, &c.* which form of Joel 2. 17. words or Litany they were to repeat, *weeping between the porch and the altar*. In conformity whereto our Church, retaining the same words in her Litany, hath ordered it to be said in the same place, *even between the porch and the altar*, which was anciently the "accustomed place, according to the royal Injunctions still

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" Injunction 23. of Edw. 6. and 18. of Q. Eliz. *The Priests with others of the Quire shall kneel in the midst of the Church, and sing or say plainly and distinctly the Litany.*

Serm. in force, and in which it is accordingly sung in  
 III. our Cathedral Churches to this day.

Now as this Jewish Litany was first formed upon a publick calamity, so those most remarkable ones recorded in the Christian Church were framed upon some extraordinary judgments. The first of note was made by *Mamercus* Bishop of *Vienna* (*An.* 460.) upon the incursion of wild beasts; which is called the *lesser Litany*: the second was made by *Gregory the Great* (*An.* 600.) upon a pestilential disease; which is called the *greater* \* *Litany*: both ever since used in the *Latin* Church. Not but the Church hath used Litanies, or general supplications, from the \* beginning, tho' perhaps not in so distinct and ample a form; and that as a standing part of her Service, as never unseasonable for her, whose portion is affliction " in this her " militant estate here in earth.

As for our present Litany, it was formed chiefly out of the Litany of *Gregory*: so that it may boast of the same author and antiquity, as the Collects. For as he collected those, so he compiled this out of ancient Liturgies, im-

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\* *Durandus* gives this account, *Lib.* 9. c. 11.

\* This appears from the testimonies of *St. Augustine*, *St. Cyprian*, and *Tertullian*: and also from the Apostolical constitutions; wherein we have patterns and some expressions of *Gregory's* Litany. *Lib.* 8. c. 10 and 13.

proved



proved with some additions of his own: in-  
much that his Litany is styled by a learned  
writer "the very quintessence of all former  
"models." How excellent then is our Litany,  
which is extracted and reformed from and so  
the very quintessence of his?

Serm.

III.

As to the accustomed time for using it, tho'  
(as we said) it be on *Wednesdays* and *Fridays*,  
the Fasting days of the Church; yet it is also  
appointed on the Lord's-day, tho' a Festival;  
for these reasons: 1<sup>st</sup>, Because then is the ful-  
lest assembly to join in this most important and  
general supplication: 2<sup>dly</sup>, Because no day ought  
to have a more solemn and compleat Service  
than the Lord's-day, that leading Festival of the  
Church: 3<sup>dly</sup>, "Because, as bishop *Cosins* re-  
marks, "these Litanies were wont in the an-  
"cient Church to be said at the celebration of  
"the Lord's-supper, which our Church ap-  
"points on every Lord's-day:" and thus in the  
Injunctions before-mention'd it is ordered, that  
"immediately before the time of Communion  
"of the Sacrament, the Priests kneel, &c. and  
"sing or say the Litany.

A Litany then being an earnest or vehement  
address to the throne of Grace, the earnestness  
or vehemence of our Litany is seen in all its

Serm. parts or divisions, namely, in the *Invocation*,  
 III in the *Deprecations*, in the *Intercession*, and  
 ~~~~~ in the *Conclusion*.

First, In the *Invocation*: which is addressed (not as in the other prayers to God in general, but) to every Person in the Trinity separately, and then to all the three Persons jointly. By the separate invocation we are taught to acknowledge every Person by himself to be God and Lord; and by the joint Invocation to acknowledge also, that there are not three Gods nor three Lords. So that herein is contained a Creed or confession of faith; and not only so, but also a confession of sin: We say that we are miserable sinners. And as the first Confession of sin in our Liturgy, and that of faith in the *Apostles Creed*, were repeated after the Minister by the whole Congregation; so likewise are these short forms of Invocation, wherein both those Confessions are united. But if these serve to express our faith and humility, how much our importunity? No-

* It is evident from this Invocation, that it is the practice as well as doctrine of the Church of England, "to worship one God in Trinity and Trinity in Unity." And therefore 'twould be of little service to the enemies of this doctrine, to have the *Athanasian Creed* struck out of our Liturgy, unless they could get this Invocation also erased out of our Litany.

thing

in the Common Prayer. 109

thing in any Liturgy, ancient or modern, was Serm.
ever framed more artful or more forcible than **III**
this Invocation. And tho' the *Pharisee*, who
delights in long prayers, derides this repeated
ἐλέησον, this short Litany of the *Publican*; yet
whofo repeats it in the temple with the same
contrition and shame, *smiting on his breast* Luke 18.
and not lifting up so much as his eyes to hea- 13.
ven, shall doubtless return to his house justifi-
ed rather than the other.

The same vehemence of devotion breaths likewise,

Secondly, In the * *Deprecations*, that is, petitions against evils, whether incident to the soul or body. Now these being many in number and differing in kind, are cast into small divisions or short heads of prayer, in extent resembling the Collects: which however are not concluded, as the Collects are by a bare assent, the people saying, *Amen*; but by an earnest supplication, the people crying, *Good Lord, deliver us*. Again, whereas the Collects are concluded in general, *tho' Jesus Christ our Lord*, or the like form; after these, all the particulars of his merit, all that he did, suf-

* Note, that in these *Deprecations*, the words *REBELLION* and *SCHISM*, were added at the last review, viz. after the *Restoration*, the foregoing miserable times having given too just an occasion for that addition.

fered,

Serm. fered, and obtained for us, ^a from the mystery
 III. of his holy incarnation, to his glorious
 ascension and sending the Holy Ghost, are
 summ'd up to strengthen and increase our faith.
 These are called by some *Obsecrations*: and
 being recited in order by the Minister, and en-
 forced by that repeated cry of the people, *Good
 Lord, deliver us*; how do we in a manner
take heaven by force^b?

The

^a Upon all these Bishop *Andrews* makes this remark.
 1. his incarnation. 2. nativity. 3. circumcision. 4. baptism.
 5. fasting. 6. temptation. 7. agony. 8. bloody sweat. 9. cross.
 10. passion. 11. death. 12. burial: That by these twelve
 instances *God was manifested in the flesh*. But by the three
 following, *viz.* 1. his resurrection. 2. ascension. 3. coming
 of the Holy Ghost; that *he was justified in the spirit*, 1 Tim.
 3. 10.

^b Whereas in the Versicles and Responsals, what is said
 by the minister and answered by the people, is divided into
 two sentences, tho' perhaps both pressing the same petition;
 I observe that in these the whole is but one sentence. What
 is said by the minister, for instance, *From all evil and mis-
 chief, &c.* would be imperfect and have no sense, did not
 the people go on and fill up the sentence, crying, *Good Lord,
 deliver us*. And therefore in these the people are not direct-
 ed to *answer*, which is in effect to reply to something that
 is said: whereas nothing is said, till the sentence is fill'd up;
 nothing is affirmed or desired.

Hence there is an easy answer to that objection of the
Dissenters against our Litany, that in these forms the minister
 prays not at all, but the people do it alone. Whereas what
 is said separately by both, does jointly make up but one and
 the same sentence: and if that sentence be a prayer, then
 doubtless

in the Common Prayer.

III

The same fire of devotion burns,

Serm.

Thirdly, In the *Intercessions*, that is, petitions made in behalf of others, whether against evil or for good, whether *deprecations* or *prayers*.

III.

Now these, being likewise cast into small portions, are not closed neither with an *Amen*, but by an earnest supplication, the people crying, *We beseech thee to hear us, good Lord*. This interchangeable way of worship, perform'd by turns between the minister and people, is of the same advantage to the worshippers in the Litany, as in the Psalms: it mutually relieves, and yet provokes and inflames the piety of the Congregation.

But with this grateful interchange there is kept up the most exact order. For in the Deprecations from evil, we proceed gradually from the evil of sin to the evil of punishment, from spiritual to temporal, from the greater to the less. In the Intercessions for good, we begin with the *holy Church universal*, then particularizing for the principal members of that part of it, established among us; proceeding in order for the *King* and the *Royal Fa-*

doubtless they both equally pray. The people are so far from praying alone without the minister; that unless what he saith, be join'd to their additions, they pray not at all.

mily,

Serm. *mily*, for the orders and degrees of men in
 III. Church and State; first for the Spirituality,
 then for the Temporalty; for all Bishops,
 Priests and Deacons; for the Lords of the
 Council, and all the Nobility and Magistrates,
 and lastly for all the people of this Realm.
 Then we pray for all kinds of good for all
 men, for the piety of the faithful, for the
 conversion of the deceived, for the confir-
 mation of the weak, for the relief of the af-
 flicted, for the preservation of the ^c distressed,
 for the reconciliation of enemies, for the grant
 of plenty and things necessary for the body,
 and lastly for pardon of sins and the things ne-
 cessary for the soul: or, as in our Lord's prayer,
 for our "daily bread, and for "forgiveness of
 "our trespasses". Let those, who accuse our Pub-
 lick prayers as too general in their forms, view
 this punctual and regular enumeration in our
 Litany of all evils that are hurtful to, or of all
 goods that are expedient for the bodies or the
 souls of men, either for the Church in general,
 or for any of its members in particular, let

^c Upon that petition, "*that it may please thee to preserve*
all that travel by land or by water, all women, &c." Bishop
Andrews observes, that the Church puts all these persons to-
 gether, as being entitled to a double privilege, *viz.* to be
 specified in the publick prayers, and to be exempted from
 fasting in Lent. See the notes before-cited.

them

them seek diligently through their own boasted Sermon, performances, whether extemporary or composed, III. let them search all their assemblies, and *consider diligently and see, if there be any such thing* in their worship, so full in its matter, so regular in its method, and so solemn in its expressions, as our Litany, or *hath been heard any thing like it.* ^d But,

Fourthly, the conclusion is no less excellent than the beginning, winding up and enforcing all with redoubled vehemency and flame of devotion. For how forcible must the supplications of the Church be, when the Priest repeating twice that Invocation, **O Lamb of God, that takest away the sins of the world:** the people subjoining as often, **Grant us thy peace; have mercy upon us:** then followed and quickned with the alternate repetition of

^d Let it be here observed, that all these petitions, from the beginning of the Deprecations to the end of the Intercessions, are directed to the Son, the second Person in the Trinity, as the true and proper object of our worship, which appears from these expressions, *Spare thy people, whom thou hast redeemed with thy most precious blood; by thy holy incarnation, by thine agony, &c. Good Lord, deliver us.* And so likewise is, *We beseech thee to hear us, good Lord.* And so in the close, *Son of God, we beseech thee to hear us: O Christ hear us.* And then, as the Litany began with the Trinity, going on to the Son; so at the close, from the Son it returns to the Trinity again: saying, *Lord, have mercy, &c.*

I

that

114 *The Beauty of Holiness*

Serm. that primitive Form, or lesser Litany, directed
 III. to the Trinity; **Lord, have mercy upon us:**

Christ have mercy upon us: Lord, have mercy upon us: And then shutting up all in that ever-acceptable prayer of our Lord: how forcible, I say, how piercing must this united cry of the Congregation be? How must it come up unto God, like the cry of the *Israelites*, when
 Exod. 2. **God heard their groaning, and had respect**
 24, 25. **unto them?**

The following prayers, which instead of *Amen*, the people close respectively with a repeated supplication, **that God would arise, help, and deliver them for his name's sake, and for his honour;** together with the interposel of the *Doxology*, and the addition of the Versicles and Responsals unto the end; all these are indeed the language of a sorrowful and afflicted soul: but yet, whatever the rich and happy may imagine, never unsuitable for the lips of every member in every Congregation. For I would ask, what son of adoption is there, that is not also in some sort or degree a son of affliction? What son of man is there, that hath not many enemies among the sons of men, besides his ghostly enemies? And since we are commanded by our Lord to pray daily "not to be led into temptation, but to be delivered from all evil, **which the craft**
 and

in the Common Prayer. 115

and subtlety of the Devil or man worketh against us; these prayers with the following ejaculations are but an enlargement or paraphrase upon those petitions in the Lord's-prayer. And therefore, as that is, so may these, with the same propriety be used by every man, tho' the happiest of men; and upon every day, tho' the most prosperous of our lives.

But if any Christian has no visible share of afflictions, if God hath not "dealt with him" after his sins; yet a due sense of them should make him of a sorrowful, and of God's forbearance should make him of a contrite heart. And lastly, if he be at ease himself; yet he should *weep with them that weep*, the poor, the naked, and the miserable, which are far the greatest part of the Church Militant. And such an one cannot be a vital member of the body; who if any single member suffer, much more if many members suffer, suffers not, sympathises not, with them.

If it be asked, with what propriety can that joyful hymn, *Glorry be to the Father, &c.* be put in the midst of these sorrowful supplications? I answer, thus did holy *David*, in whose penitential Psalms are interwoven many triumphant hymns. And thus the Church, when calling to mind the noble works God did for her in the times of old, naturally breaks forth

*Psal. 6. 8.
and 22.
25.*

Serm.

III.



into thanksgiving, which as naturally quickens her faith, and doubles her importunity, in the following ejaculations. When the lamp of devotion is oppressed with sorrow and almost sunk, then *the oil of gladness* dropt into it causes it to burn again and to flame out the more.

If it be also asked, what need of that manifold repetition, that is used, as in the foregoing, so particularly in the following * Versicles and Responsals? I answer, that this is the true voice, or rather cry, of the penitent and sorrowful, extorted by misery, and extorting mercy. Which answer concerning repetitions in our Service, so often objected, I shall here once for all observe to be sufficient, from the success it gave to one of these very ejaculations, when first used by blind *Bartimeus*. For when he cry'd out, *Jesus, thou Son of David, have mercy upon me*; and when bid to hold his peace, he still cry'd out *a great deal the more*, *Jesus, thou Son of David have mercy upon me*; his cry was heard, and his blindness cured. His repetition was made no objection by our Saviour to his request: but on the contrary, because he

* Note, that all these are taken out of Scripture, or are formed out of Scripture-expressions. It is to be observed likewise, that they are all directed to the Son, the Lord *Jesus Christ*.

cry'd

in the Common Prayer.

117

cry'd. *the more a great deal*, Jesus was prevailed upon to stand still: and thus the poor man succeeded, not because of his poverty, but because of his importunity. Serm. III

This whole Office is closed with a Collect, wherein the forgoing petitions, which have been alternate between the Priest and people, are now gathered and collected into one prayer, and offered up by the Priest in behalf of the people, they only saying *Amen*. For this reason, *Let us pray*, is put before it only as a mark of transition, as was before explained. The subject of this Collect is to turn from us, or to sanctify, all our troubles and adversities: and it is taken almost word for word from the same ancient repository, as the Litany is, namely, the *Sacramentary* of *Gregory*: and whereas it was after his time corrupted by inserting *the intercession of Saints*, this was not only expunged by our REFORMERS; but as an antidote to that corruption, they added this sentence, *Grant that in all our Troubles we may put our whole trust and confidence in thy mercy.*^f

I 3

Thus

^f Note that the prayer of *Chrysostome*, though here placed, is not appropriated to the Litany; but is common both to it, and the daily morning Service.

The *Dissenters* proposed at the *Savoy* Conference, that the Litany might be altered and changed into one continued prayer,

Serm.

III.



Thus have we gone through the consideration of this excellent and peculiar Office of our Church: and upon the whole we may affirm, that as in the Liturgy in general we may be said *to worship the Lord in the beauty of holiness*; so in the Litany we worship him in the perfection of beauty.

prayer, taking out all the supplications that belong to the people; whereof they exhibited a form: both the proposal and the form were rejected. But what they could not get altered, they cease not to disparage: for 'tis with respect to our Litany chiefly, (which certainly throughout, but especially at the conclusion, contains the spirit, energy, and quintessence of devotion) that the *Dissenters* use against our Common-prayer those beggarly comparisons, calling it *cutt, shreds, porridge*, &c. The Litany in particular has been termed, *a Fardel of cantologies and battologies*, &c.



¶ **AS** to the Prayers and Thanksgivings
 ¶ **A** upon several Occasions, it will be
 ¶ necessary in this place to add a few
 words.

As private evils, that befall persons, whether in mind, body, or estate, are provided for in the general "Collect for all conditions of men;" so these publick evils, which in like manner befall multitudes, are here prayed against in particular Collects. For what trouble of mind, sickness of body, adversity of fortune, are to private men; that, "wars and tumults are to the minds, "plague and sickness are to the bodies, "drought and rain, dearth and famine, are to the estates of multitudes.

'Tis true: these evils are prayed against in the *Litany*: but there are these differences. 1st, In the *Litany* they are deprecated only on certain days, which ought to be done every day, whilst the occasion lasts. 2^{dly}, In the *Litany* they are only barely mention'd, and not enough insisted upon or distinguish'd from other evils, that are of a lesser size. 3^{dly}, In the *Litany* they are consider'd as absent and accidental; and we pray only to be deliver'd from them: but in these Collects they are considered as present

Serm. sent and actually lying upon us; and we pray

III. to be delivered *from under them*: In the Litaney we pray for prevention; but in these for rescue.

But tho' these are publick evils, yet being themselves of different extent, sometimes falling upon a province or county, sometimes upon a city, sometimes upon a smaller district or village; God *causing it to rain upon one city*; insomuch that the one may pray *for rain*, whilst the other *for fair weather*; therefore these prayers are occasional, to be used by every county, city, or village, as their several necessities require. But when these evils are so great or so extended, as to become national, then it hath been the custom of our Church to appoint a day of publick humiliation, with fasting and a proper Service drawn up for the occasion. Thus there is no evil of any kind, whether personal or general; none of any extent, whether provincial or national; but our Church in proportion widens the *shield of her proper ministry, even prayer*, either to sustain or ward it off.

The

8 Note, that only the two first Prayers, viz. for *rain* and for *fair weather*, were in the first Book of *Edw. 6.* and then placed at the end of the Communion-service. But in the second

The Prayer appointed on *Ember-weeks*, Serm. III.
 tho' occasional, yet is not (like the former) ac-
 cidental; but affixed to certain times of the year:
 which our Church hath^h appointed to be kept
 with fasting and prayer, "for those that are
 to be admitted into holy orders." And herein
 she follows the constant custom of the Catholick
 Church, and that seems derived from the ori-
 ginal precedent of the Apostles themselves:
 who, upon that order of the Holy Ghost, say-
 ing, *Separate me Barnabas and Saul for the* Acts 13.
work, whereto I have called them; when 2. 3.
they had fasted and prayed, laid their hands
on them, and sent them away. A custom of
 the highest importance to be continued for ever
 in the Church; to the end, that all those ap-
 pointed to feed the flock of *Christ*, may be

second Book of *Edw. 6.* these two with the three following,
viz. in time of dearth, war, and plague, were all five in-
 serted in the place, where they now stand. But their respec-
 tive Thanksgivings were added by order of King *James* the
 first.

Note also, that the five foregoing Prayers are deprecations;
 whereas the three following, *viz. for Ember-weeks, for*
the Parliament, for all conditions of men, are intercessions:
 these were added at the last Review 1661.

^b Canon 31. *An. 1603.* decrees, that Deacons and Mini-
 sters be ordained or made, but only upon the Sundays im-
 mediately following the *Jejunia quatuor temporum*, common-
 ly called *Ember-weeks*: which Decree is as old as *Gelasius*,
 who appointed the same about the year 500.

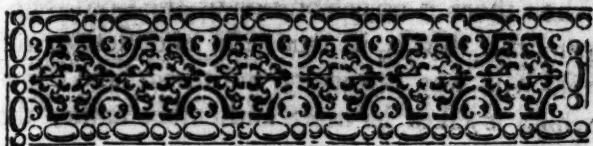
true

Serm. true and lawful shepherds, having *enter'd in*

III. *by the door*, I mean the Apostolical way of Ordination, by prayer and laying on of hands of the Bishop; and not hirelings, *who climb up some other way.*

The other occasional Prayer "for the High-Court of Parliament," is of the like publick importance to the State, as the former is to the Church; and so both jointly to our Constitution: in which the Church and State are so united and link'd together by the fundamental laws of this Realm, that they cannot be divided without being destroyed: a maxim fully proved by the consultations of that memorable *Parliament*, which overturned both, and which gave occasion to have this very prayer added here to our publick Intercessions, after the *Restoration*.








The Communion,

O R

Second Service.


 S in the Jewish worship there was a Serm.

 A larger sacrifice appointed upon the IV.

 Sabbaths and great Feasts; so is there
 an additional Service appointed upon the Lord's-
 day and the Festivals of our Church: it being
 meet that these holy days, the chief days of
 the Assembly, should be distinguish'd in excel-
 lency from the class of ordinary days: and
 that they should take in not only all the fore-
 going Offices, that distinguish'd some days of
 the week from others; but that they should
 have some peculiar Service of their own, where-
 by they themselves should be distinguish'd from
 them all. And such is the *Second Service*, as
 it

Numbers
28. 29.
et.

Serm. it is sometimes called, and not improperly,
 IV. when there is no celebration of the Lord's Supper; tho' this is its true end and design, for which it was originally instituted, and from which it takes its more authentick name, the *Communion-Service*.

And as the Church gives it the name of the *Communion-Service*, so it orders it to be read at the *Communion-Table*: and thus by retaining the ancient place and name, as memorials of her primitive zeal, she testifies to all her Children, that there ought to be now in these days, as in the days of old, an holy *Communion*, whenever this Service is appointed, that is, on every Lord's-day, and on every Holy-day, whether a Festival or Fast. 'Tis true: the Church obligeth all her members, that are *Confirmed* by the Bishop, "to communicate at least three times in the year: but then she exhorts them to frequency in partaking of these holy and blessed Mysteries. For this allowance of partaking but thrice in the year is an act of mere indulgence, forced on her thro' the abounding of iniquity in these latter days: and it may be justly pleaded on her behalf in this case, as it was in behalf of *Moses* in the case of divorce: *that for the hardness of our hearts the Church suffereth*

in the Common Prayer.

125

suffereth this; but from the beginning it was not so. Serm.
IV.

But let us proceed to consider the form of the Service itself. Now it seem'd good to the Church, that the celebration of this Sacrament which *Christ* himself ordained, should begin with the prayer which he himself taught: both being pledges of his love left to his Church,

i It was an ancient custom in the Church, to be traced up as high as the third Century, to sing an Anthem in this place, called the *Introit*; because while this was singing, the Priest made his *Introit*: that is, entrance within the *Septum* or rail of the altar: which *Introit* was usually a Psalm suited to the day or solemnity. And this custom was ordered in the first Book of *Edw. 6.* and tho' omitted in the Rubric of the second Book, yet it has been and is still continued down in our *Cathedral Churches*, and in *Quires* and places where they sing.

Now in many *Parish-Churches*, instead of this Anthem is commonly sung a Psalm; which is very proper, tho' the Minister should not go up to the *Communion-Table*; and rather the more so, when he doth not: because this interposal of a Psalm makes a separation and distinction between the two Services, which ought to be thus made by distance of time, when it cannot be done by difference of place. Not but in all *Parish Churches*, (as well as in *Quires*;) where it can be done with convenience to the Congregation, this Service ought regularly to be said at the Lord's Table: a thing which *Bishop Beveridge*, that great saint and ornament of our Church, and great admirer and promoter of our Liturgy, much desires and insists upon, as useful to remind People, that there ought at least to be a Sacrament, tho' there be not, on every Sunday and Holy-day.

for

Serm. for her daily use, and endless comfort. The

IV. Lord's-prayer must be the most proper introduction to the Lord's supper. And ^k St. Jerome affirms, that *Christ* taught it his Apostles to be said at the holy Communion; whence he and all the ancients do expound that petition, *Give us this day our daily bread*, of the body of *Christ*, that *bread of life*, which in those times was *daily* received. And our Church doth in her Catechism thus expound this petition, that therein we pray our heavenly Father "to send us all things that be needful as well for our souls as bodies".

After this most proper beginning, there follows a prayer, no less proper, for sanctification. For without purity of heart, or in the Psalmist's phrase, *washing our hands in innocency*, 'tis high presumption to go to his altar. The bread, that *Christ* gives us in the Sacrament, is his body: and concerning this spiritual bread, that objection of the Jews is very just, *how can Christ's disciples eat with unwashen hands?* Not but this prayer is here placed as a preparative likewise for the following recital of the Commandments. For as the people were

^k Docuit Apostolos, ut quotidie in corporis illius sacrificio credentes, auderent loqui, Pater noster, &c. Hieron. adversus Pelag. lib. 3.

in the Common Prayer. 127

by God's order *sanctify'd* before the first publication of them; so ought we to have pure hearts, before we be fit to hear them rehearsed. Serm. IV.

After this preparation, the Priest "turning
" to the People rehearses distinctly the ten
" Commandments": the benefit whereof may
be considered with a double respect; 1st. with
a particular regard to the holy Communion;
or, 2^{dly}. with a general regard to their standing
and intrinsick use. Exod. 19. 14.

First, With regard to the Communion, this
rehearsal of the Commandments, with the sup-
plications of the People subjoined to each, is an
excellent preparative for receiving those holy
Mysteries: for it contains those penitential acts,
which the Church requires. For in its Exhorta-
tion for the worthy participation of the Lord's
Supper, it thus directs. "The way and means
" thereto is: first to examine your lives and
" conversations by the rule of God's command-
" ments: and whereinsoever ye shall perceive
" your selves to have offended, either by will,
" word, or deed, there to bewail your own
" sinfulness, and to confess your selves to Al-
" mighty God, with full purpose of amendment
" of life". Now whilst each Commandment
is reading, every Communicant ought by a se-
cret recollection, at least of his grosser sins, to
examine his own conscience; and being con-
scious

Serm.scious wherein he hath offended, (for alas! who

IV. is there that liveth and sinneth not?) he then may, "bewail his own sinfulness", with the rest crying out, **Lord have mercy upon us**; and also strengthen his "purpose of amendment, adding, **And incline our hearts to keep this Law**. The keeping of the Commandments is one of the three things, we did "promise and vow in our Baptism": and the hearing of them rehearsed distinctly to us must be of peculiar use, when we are going to renew that vow in the Lord's supper. Not but without this relative use of the Commandments,

Secondly, The rehearsal of them, in the manner prescribed, is of general and standing advantage to Christians. For I would ask, what can be of greater advantage to them, than the familiar knowledge of those things, the performance whereof is the condition of salvation?

Mat. 19.
17.

Deut. 6.
6, 8.

Now our Saviour hath said, *if thou wouldst enter into life, keep the Commandments*. *Moses*, to inforce the keeping them, saith, *They shall be in thine heart; and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes*. Doubtless this recital of them in the hearing of the people has all these effects. For it regularly reprints them upon their memories, which otherwise

therwise would as regularly be worn out and effaced by the impressions of their weekly affairs. And the People themselves being obliged "after every Commandment to ask of God "mercy for their transgression thereof for the "time past, and grace to keep the same for "the time to come," what do they at each rehearsal, but, as by a new tie, *bind them for a sign upon their hands, and as frontlets between their eyes*¹?

After the Commandments fitly follows, a prayer for the *King*, he being *custos utriusque*

¹ It is to be noted, that the Priest in rehearsing the Commandments, speaks as from God, and therefore is ordered, to "turn himself to the People: whilst they receive them "kneeling," the posture of reverence and submission to what God commands, and of humiliation for the breach thereof. Bishop *Andrews* thus describes the manner of it, which doubtless he used himself, and which he enjoined in his Diocese: "The Priest after the Collect, descends to "the door of the *Septum* or rail, makes a low adoration towards the Altar: then turns to the People, and standing "in the door, readeth the ten Commandments, as from "God, whilst they lie prostrate quite to the end, as to God "speaking.

This must be the custom of our Church in his time: for he could not thus describe the manner of the ancient Church, because the rehearsal of the Commandments was never appointed in any Church, ancient or modern, but only in the Church of *England*: So that this is an excellency peculiar to our Liturgy.

It was first appointed in the second Book of *Edw.* 6.

K

Tabule,

Serm. *Tabula*, the guardian of both Tables; so that

IV. he is not only the DEFENDER OF THE FAITH, but of the Law. But whatever men may annex to the titles of Kings or Sovereign Princes, yet the defence of both is by God himself vested in their Office. And for this cause hath he commanded us to pray for them *first of all*.
 I Tim. And according to this command our Church
 II. 1, 2. hath placed these Collects for the *King*, being two for variety, *first of all*, almost in the beginning of this Office, even this highest Office of her whole worship, wherein all intercessions are most available. For since in the holy Sacrament God giveth us his own Son, *how shall he not with him also freely give us all things?* And that this intercession for the *King* may not fail thro' the indevotion of the People, the Priest calls upon them to join earnestly therein, by that Exhortation, **Let us pray.**

Then comes on "the Collect for the Day: of which having already spoken at large, I shall now consider, according to my promise, the relation which each Collect with its proper Epistle and Gospel do jointly bear, and how they are together fitted to the particular Sundays to which they are affixed, and all in their course to the solemn anniversary seasons, observed by the Church.

Now

in the Common Prayer.

131

Now there are three *Great* and leading Festivals, observed from the beginning by the Catholick Church, which are among the *Lesser*, as Princes among their Nobles. These for their greater solemnity have several days or weeks appointed to attend, and as it were wait upon them in their procession.

Serm.
IV.

Thus the *Nativity* of *Christ*, our only Lord and Saviour, hath the four weeks of *Advent* appointed as its forerunners: and it may be said of these, as it was of *John Baptist* with regard to *Christ's* coming; that they are as *messengers to prepare his way before him*.

Easter, the day of *Christ's* Resurrection, next in order and dignity to that of his *Nativity*, hath not only all *Lent* as a general preparative; but a whole week, called the *holy week*, as a peculiar attendance to go before it; and moreover two days set apart to follow after.

Whitsunday, the third great Festival, hath not indeed so great an attendance to go before it, only the Sunday after *Ascension*; yet it is honoured with two days set apart to follow in its train: neither could there be more; since the following days are set apart for the solemnity of the *Ember-week*.

Now in all these preparatory seasons or intervals between these Feasts, the Epistles and Gospels with the Collects, which are generally taken


Serm. out of them, are fitted to and point towards
 IV. the great Festival that comes on.



For instance; those appointed for the four Sundays in *Advent* set forth the various comings of *Christ*; and are as the gradual dawning of the morn, before the rising of *the sun of righteousness*. From *Christmas* to *Epiphany* the Church sets forth *Christ's* humanity, that he is very man, "of the substance of his "mother born in the world." Thus the Feast of *Circumcision* declares him not only to be *made of a woman*, but also *made under the Law*. But after *Epiphany* the Church manifests his divinity, that he is very God, "of "the substance of the Father, begotten before "all worlds." Thus in the first Sunday after *Epiphany*, the Gospel manifests his divinity, by his miraculous answers to the Jewish Doctors: in the second, by his turning water into wine: in the third, by his healing the leper: in the fourth, by his stilling the winds and waves with his word.

From *Septuagesima* Sunday the Church looks forwards towards the great Festival of *Easter*. That Sunday with the two following may be called the Lesser *Lent*, they being preparative to that long solemn season, as that is to *Easter*. Now *Lent* being instituted and kept in imitation of *Christ's* fasting forty days and

and forty nights, from the beginning of it on Serni.

Asb-Wednesday, all the Epistles and Gospels with their Collects appointed for the Sundays, have one general aim, namely, to produce in us repentance and death unto sin, tho' each Sunday for variety propounding different ways. The 1st, exhorting to patience in afflictions: the 2^d, to temperance and abstinence from all uncleanness: the 3^d, to strictness of life and perseverance: and so in the rest. 

Having thus *crucified the whole body of sin* in *Lent*, at *Easter* we are made partakers of a joyful Resurrection: we are rais'd from the death of sin to the life of righteousness. Wherefore from *Easter* to *Pentecost* or *Whitsunday* the Epistles and Gospels run in a contrary tenor, tending to raise in us joy, hope, newness of life, and the like. For the Church having at *Easter* put off her sackcloth, the penitential garb of *Lent*, is all this season represented in her Services, *as girded with gladness*: which at last is compleated by the coming of the Holy Ghost the Comforter, as on the day of *Pentecost* or *Whitsunday*.

And now the third Person in the Trinity, being also fully revealed to the world, together with the Father and the Son from whom he proceedeth, the Sunday following is a Feast instituted in honour to all the three Persons, the

Serm. Feast of *Trinity*, which might be called the
 IV. great *Epiphany*, being the manifestation of the
 ~~~~~ Three Persons, as the other *Epiphany* is only  
 of the Son.

*Lastly*, during that long interval from *Trinity* till *Advent*, the Epistles and Gospels have also but one general view and tendency, to raise in us the several fruits and gifts of the Spirit, and all holy and spiritual affections. So that all the Services of this long course of Sundays may be considered as looking, either backwards with a grateful regard to the Feast of *Pentecost*, from which all those graces, that make our services acceptable, flow; or forwards with an awful regard to *Advent*, the time of our Lord's coming, for which those graces prepare us: either as testifying, that the Holy Ghost is come; or as fitting us by his aid against the coming of our Lord.

Thus then the Epistles and Gospels are not cast into our Liturgy at random, or as it should happen; but are placed every one in its order, being suited severally to their proper days, and all jointly to the seasons, which come between and are govern'd by these cardinal or great Festivals.

Tho' I have traced out to you this admirable order of our Church in so particular a view, yet it will be useful and edifying to present you also



also with that more general scheme, wherein that great Prelate, Bishop *Cosins*, hath excellently represented the wisdom of our Church. Sermon. IV.

These are his words. "The Church hath not appointed Epistles and Gospels, but upon special relation to the time wherein they are read. And it is admirable to see, with what order and wisdom all things are disposed and brought in *tempore suo*, that they might be the more kindly for the putting us in mind of what we are about; or what we have to do. The whole year is distinguished into two parts: the time of *Christ's* living among us here on Earth, which is the first; and our time of living here after his example, which is the second: for the first are all the Sundays appointed from *Advent* to *Trinity* Sunday: for the rest are all the Sundays after *Trinity* to *Advent* again. (*Veteres distinxerunt hæc duo Tempora in tempus Dominicæ Dispensationis, & in tempus nostræ Peregrinationis.*) And because the first part is conversant about the life of *Christ* and the mysteries of his Divine Dispensation, therefore, beginning at *Advent* is the memory of his Incarnation celebrated, and after that his Nativity, then his Circumcision, his Manifestation to the Gentiles, his Nonage, his Doctrine, his Miracles, his Passion, his

K 4

" Burial,

Serm. " Burial, his Resurrection, his Ascension, his

IV. " sending the Holy Ghost, all in a most ab-

~ " solute order: in all which we see the whole  
 " story and course of our Saviour, in manifest-  
 " ing himself and his divine mysteries to the  
 " world. So that the Gospels read through all  
 " this part of the year, have their chief end  
 " and purpose, to make us know and remem-  
 " ber with grateful hearts, what excellent be-  
 " nefits God the Father hath communicated  
 " to us first by his Son, and then by the Ho-  
 " ly Spirit, making us the heirs of heaven, that  
 " before were the sons of hell: for which un-  
 " speakable goodness, we do most fitly end this  
 " part of the year, with giving praise and glo-  
 " ry to the whole blessed Trinity.

" The second part, which contains all the  
 " Sundays after that, being for our guidance  
 " in the Peregrination that we have living in  
 " this world, hath for it such Gospels in order  
 " appointed, as may most easily and plainly in-  
 " struct and lead us in the true paths of Christi-  
 " anity; that those which are regenerated by  
 " *Christ*, and initiated in his faith, may know  
 " what virtues to follow, and what vices to  
 " eschew. Thus in the first part, we are to  
 " learn the Mysteries of the Christian Religi-  
 " on: in the second, we are to practise that  
 " which is agreeable to the same. For so it  
 " behoves

“ behoves us, not only to know that we have Serm.  
 “ no other foundation of our Religion but IV.  
 “ *Christ Jesus*, born, crucified, and risen for  
 “ us; but farther also to build upon this founda-  
 “ tion such a life as he requires from us.  
 “ And because the first part ends with *Pente-*  
 “ *cost*, the giving us a new Law in our hearts;  
 “ therefore the second is to begin with the pra-  
 “ ctice of that Law: that as the Children of  
 “ *Israel* did pass thro’ the Desert by the dire-  
 “ ction of *Moses*, so we may pass thro’ this  
 “ world by the guidance of our Saviour, and  
 “ overcoming at last our spiritual enemies, we  
 “ may come to our heavenly dwelling-place, and  
 “ there remain with him for ever.

Thus have we seen at large the wondrous order and disposition of the Epistles and Gospels appointed for the *Sundays*. As to those belonging to the days of *Saints*, these are chosen out and ordered, so as do honour indeed directly to those *Saints*, which they do either by reciting their writings, or recording their actions, or recommending their example. But forasmuch as these days have no real glory of their own but what they derive from *Christ*, who is *glorified in his Saints*; therefore they do all ultimately respect, and some pay immediate honour to the great Festivals of our Lord. Thus the

Serm. the Days of <sup>m</sup> St. *Andrew* and St. *Thomas*

IV. come before and usher in our Lord's *Nativity*; of <sup>n</sup> St. *Stephen*, St. *John*, and St. *Innocent's* immediately follow after. And the rest are placed at regular distances, not crouding together, that they may not confound nor injure each other's lustre; but yet may all severally keep up and set off the glory of the Lord. These days are placed in our Calendar, as the Planets are in the firmament. For as those move round the Sun, borrowing their light from

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<sup>m</sup> St. *Andrew* is placed first in the order of *Saints*, because he was first called by *Christ*.

<sup>n</sup> St. *Stephen* seems to be placed first after Christmas-day, because he was the first Martyr: St. *John* next, because the Disciple whom *Jesus* loved, and so next him in affection. Then the *Innocent's*, because their Martyrdom was the first consequent upon *Christ's* Birth or Nativity. Some give also this mystical reason both for their place and order; that *Martyrdom*, *Love*, and *Innocence* are first to be magnify'd, as wherein *Christ* is most glorified.

Because the *Saints* enter'd into joy thro' sufferings, therefore their Days are usher'd in with a *Vigil* and Fast on their *Eves*; partly to prepare us for the more solemn keeping of the day following; and partly to signify to us, that we too after a few days of mortification and sorrow shall pass into a joyful eternity.

For this reason there is no *Vigil* on the *Eve* of St. *Michael*, because the Angels did not enter into joy thro' sufferings, but were placed there from their Creation. There is none likewise on the *Eves* of St. *Mark*, or of St. *Philip* and St. *Jacob*: because these fall between *Easter* and *Whitsun-tide*, upon which joyful season all Fasts were forbidden.

him,



him, with which they enlighten the earth; so these attend upon and receive their glory from the *Sun of righteousness*, which they cast round upon his Church. So then in the *greater* Festivals *Christ* is glorify'd in his Person directly; but on the *lesser* he is glorify'd in his *Saints* by reflexion. Serm.  
IV.

Thus then there is a relation and mutual dependence in the whole system of the Epistles and Gospels "used throughout the year. Thus much as to the beauty of their order.

As to the excellency of their matter, those appointed for the Sundays contain the most choice and principal parts of the *New Testament*, as the *first* Lessons for the Sundays do those of the *Old*. Now as the ° Epistle was instituted to represent the Law preceding the Gospel, and is therefore read first; so the matter of it is generally moral or preceptive. But the subject of the Gospel, which represents the whole Gospel or preaching of Christianity is both historical and preceptive, relating what *Christ* either did or taught.

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° Note, that though some of the *Epistles* be taken out of the *Acts* and the *Old Testament*: yet they may be properly call'd *Epistles*, as taking their denomination from the greater part: This is a figure often used in Scripture itself. However to satisfy the *Dissenters* even in this trifling objection, at the last Review there were added in the Rubric these words, "or portion of Scripture appointed for the Epistle."

And

Serm.

IV.

And whereas the Law was but dark and full of terror in proportion to the comfortable light breaking forth in the Gospel, therefore it was an universal custom in the *Eastern* Church, as P St. *Jerome* affirms, "at the reading of the Gospel to set up lights even at mid-day, not with design therefore, as he infers, to dispel the dark, but to give a testimony of rejoicing". Besides this significant Ceremony, there have been two peculiar honours paid to the *Gospels*, which continue in our Church to this day.

The first is, that all the Congregation stand up at the reading of them, as being the word of the Master; whereas at the reading of the Epistles, they are indulged the posture of sitting, as being the words of the Servants. This reverence the Catholick Church throughout the *East* and *West*, hath always paid to the Son of God above all other Messengers. And our Church hath continued the practice of the same, as directed in her Rubric: so that this is not only recommended by antiquity, but also

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Per totius Orientis Ecclesias, quando legendum est Evangelium, accenduntur luminaria, jam sole rutilante: non utique ad fuggendas tenebras, sed ad signum letitiae demonstrandum. Hieron. adv. Vigilant.

ὅταν ἀναπαυόμενοι ἢ τὸ Δευτέριον, πάντες οἱ προσεύχοντες, καὶ οἱ διάκονοι καὶ πᾶς ὁ λαὸς ἐκτίτουν μὲν πολλὰς προσευχάς.

When

also enjoyed by authority: A reverential custom, surely very meet to be kept up every where in honour to the Son of God, but especially in this Church and Nation; since no less is paid to our *King* himself, at the reading of whose Commissions the highest Court among us, even of our *Nobles*, stand up and uncover the head. Serm. IV.

Secondly, the other honour paid to the *Gospel* was, that after the naming it, all the People standing up said, *Glory be to thee O Lord*. This usage borrowed from ancient Liturgies our *Reformers* continued in *† Ours*: and though afterwards discontinued in the Rubric, yet custom still continues the use of it in most Cathedral and in many Parochial Churches: and the voice of Custom is in many cases the voice of the Law.

The rehearsal of the *NICENE* Creed follows the Epistles and Gospels, as that of the *Apostles* Creed followed the Lessons; and this for the same reasons, namely, because as *Faith*

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When the Gospel is read, let all Presbyters, Deacons, and all the People stand up with much silence. *Apost. Const. lib. 2. c. 57.*

Ἐκείνῃ τῇ ὥρᾳ τὸ ἀναστῆναι ἀρχῇ, λέγων διακονῶν, διαφωνῶντες· ΔΟΞΑ ΣΟΙ, ΚΥΡΙΕ. When he (*viz.* the Deacon) begins to read the Gospel, we straightway stand up, saying, *Glory be to thee, O Lord.* Chrysost. *de Circo.*

† It was in the first book of *Edw. VI.*

comes

*Script.* comes by hearing, so with the mouth the confession of it is made unto salvation. But besides these general reasons, the rehearsal of our Faith before the receiving the holy Communion is founded on higher ends. 1<sup>st</sup>. It being meet that all should first profess the same Faith, who partake of the same Mysteries. For surely if *no stranger, nor uncircumcised person* could eat of the Passover, that typical Sacrament; much more no stranger to the Christian Faith or unbeliever should partake of the real Sacrament of the Lord's Supper. 2<sup>dly</sup>, As the acknowledgment of the Articles of our Christian Faith is part off the Vow made at our Baptism; so ought the same acknowledgment to be repeated at the Lord's Supper, wherein we renew that Vow.

Exod. 12.  
43, 48.

It is not my business to consider the substance of this Creed neither, nor to run through its Articles: wherefore I shall only here explain and recommend those two ancient customs, of turning towards the Altar, and of bowing at the name of *Jesus*, when we make these Confessions of our faith.

As to the first, it was the custom of the ancient Church to turn to the Altar or *East*, not only at the Confessions of faith, but in all the publick prayers. And therefore \* *Epiphanius*,

\* *Epiph. L. Her. 19. c. 19.*

speaking



speaking of the madness of the Impostor *El-  
zans*, counts this as one instance of it among  
other things, that he forbade praying towards  
the *East*. Now this is the most honourable  
place in the house of God, and is therefore sepa-  
rated from the lower and inferior part of the  
Church, answering to the Holy of Holies in  
the Jewish Tabernacle, which was severed  
by a veil from the Sanctuary: And the holy  
Table or Altar in the one answers to the Mer-  
cy-seat in the other. As then the *Jews wor-*  
*shipped lifting up their hands towards the* Psal. 28.  
12.  
Exod. 25.  
19.  
*Mercy-seat*, and even the Cherubims were  
formed with their faces looking towards it: so  
the Primitive Christians did in their worship  
look towards the Altar, of which the Mercy-  
seat was a type. And therefore the Altar was  
usually called the Tabernacle of God's glory,  
his chair of State, the throne of God, the  
type of heaven itself: for these reasons did they  
always in praying look towards it. But in re-  
hearsing our Creeds this custom is still more  
proper and significant. For we are appointed to  
perform it *standing*, by this posture declaring  
our resolution to stand by (or defend) that Faith,  
which we have professed: so that at these

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\* See *Tharndyke* of Religious Assemblies, and *Sparrow's*  
Rationale.

Serm. times we resemble not so much an assembly, as  
 IV. an army: As then in every well-marshalled  
 army all look and move one way, so should we  
 always do in a regular assembly; but especial-  
 ly at the Confessions of faith, all "*Christ's*  
 faithful soldiers shall shew, that they hold the  
 unity of faith by this uniformity of gesture.

Isa. 45.  
 23.  
 Phil. 2. 9.  
 &c.

The other usage, of bowing at the name of  
*Jesus*, seems founded on that Scripture, where  
 'tis declared; that God *hath given him a name*  
*which is above every name: that at the*  
*name of Jesus every knee should bow, and eve-*  
*ry tongue should confess, that Jesus Christ is*  
*Lord, to the glory of God the Father.* Now  
 though the Rubric be silent herein, yet the *Ca-*  
*non* of our Church thus enjoins: "That when  
 " in time of divine Service the Lord *Jesus* shall  
 " be mention'd, due and lowly reverence shall  
 " be done by all persons present, as hath been  
 " accustomed; testifying by this outward Co-  
 " remony

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\* Which is thus explained by the *Injunctions* of Queen *Elizabeth*. Whensoever the Name of *Jesus* shall be in any Les-  
 son or Sermon, or otherwise in the Church pronounced,  
 that due reverence be made by all persons, young and old,  
 with lowliness of courtesie, and uncovering the heads of  
 the man kind, as thereunto doth necessarily belong, and hath  
 heretofore been accustomed. *Injunct.* 52. 1559.

Bishop *Cosins* saith, this should be done principally at read-  
 ing the Gospel: because then also we stand up in honour to  
*Christ* and his Gospel.

This

*in the Common Prayer.* 145

“ remony and gesture their due acknowledg- Sermon.  
“ ment, that the Lord *Jesus Christ*, the true IV.  
“ and only Son of God, is the only Saviour of  
“ the world, in whom alone all the mercies,  
“ graces, and promises of God to mankind,  
“ for this life, and the life to come, are fully <sup>Can. 18.</sup>  
“ and wholly comprised. <sup>1603.</sup>

Now if such reverence be due to that great and ever-blessed name when it is mentioned in the *Lesson* or *Sermon*, how much more in the *Creeds*, when we mention it with our own lips, making confession of our faith in it, adding the very reason given in the *Canon*, that we believe in him, as the *only Son, or only begotten Son of God*: and when too we do this *standing*, which is the proper posture for doing reverence?

After the Creed the *SERMON* is appointed. Now as to the Preaching used in the Church of *England*, if we consider either the excellency or frequency of it, we may justly affirm, that if any Church under heaven *hath where-withal to glory on this behalf*, our Church *hath much more*.

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This custom is very useful against the *Arians* and other enemies of our Lord's Divinity: and therefore never more strictly to be kept up than in these days, wherein those enemies abound.

Serm.

IV.



As to the excellency of it, this praise has been long yielded to our Clergy both at home and from abroad, by the universal voice both of *Protestants* and *Papists*. And the reason of it is apparent: for no nation under heaven hath such Seminaries of learning in all kinds, as this nation hath, or any thing like them; I mean, our two renowned UNIVERSITIES. And if ever the enemy would come up against our Church, this city of our *Sion*, to take and destroy her, that policy of *Holofernes* against *Bethulia* will be most effectual, to seize upon *these fountains of her waters*.

And as to the frequency or plenty of the word preached, which continually flows from these fountains, this provision of our Church, which appoints a Sermon once on the Lord's-day, must appear sufficient, yea abundant; if we look back to the scarcity of it in the days of the *Reformation*, when the provision of a Sermon was but \* quarterly; and, for many years after, but <sup>u</sup> monthly. Wherefore this present provision of our Church, in appointing

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\* That all Parsons and Vicars shall make or cause to be made in their Churches one Sermon every quarter of the year. Injunct. Edw. VI. 1547.

<sup>u</sup> That the Parsons shall preach in their Churches one Sermon every month of the year, &c. Injunct. Q. Eliz. 1559.



one Sermon on the Sundays, ought to be accepted with all thankfulness. And in truth a greater plenty than this turns not to our nourishment, but only creates in us a waste and a wantonness: that appetite in many after a multitude of Sermons is no other, than that of the *Israelites*, when not content with the regular provision of the daily Manna, *they required meat for their lusts*. Far be it from me, that I should discourage or straiten the Ordinance of Preaching: but God forbid that the enlarging of that should ever straiten the Ordinances of divine worship, or be esteemed before them: God forbid that ever in the Church of *England* the Sermon, how excellent soever, should be valued before the Service, which is incomparable. For to what end do we come to the house of prayer? Is it to adore God, or to admire men? Is it to praise him for the excellency of his greatness, or them for the excellency of their talents? Should this plenteous provision of preaching be ever again exalted and abused to the neglecting, despising and disparaging of our publick worship, as it was before the great Rebellion, it might well provoke God to take it again from us; and instead thereof to feed our lusts with preaching, as he did the *Israelites* with quails, till it came

Serm.

IV.

Numb.  
20.


*out of their nostrils, and became loathsome unto them.* It was a remarkable saying, founded on the reason of things, that a preaching Church cannot stand; and it is also founded on the judgments of God, that a Church, which places its religion in preaching, shall never stand.

After the *Sermon* the Congregation, though there be no Communion, yet is not dismissed without prayers and the Blessing.

The prayer for the CHURCH MILITANT contains in it *supplications, prayers, and intercessions, and giving thanks for all men, for Kings, and all in authority*, as the Apostle directs. Which expression of our universal charity is highly necessary, when there is a celebration of the Lord's Supper: but when there is none; yet being a general Intercession, it is necessary to fill up and compleat the *Second Service*, which is a distinct Service, and in the first Institution was performed at different times \*.

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\* This Prayer is an abstract of the *Litany*, and is the same in substance as to the chief materials, tho' contracted into a Collect; which in ancient Liturgies was called *Εὐχαριστὴ καὶ ἐλεησὴ*, or *Catholic Collect*.

Last of all comes the \*BLESSING to be given Serm.  
 " by the *Priest*, or *Bishop*, if present". This IV.  
 was so highly esteemed in the Primitive times,   
 that none durst go out of the Church till they  
 had received it, as was enjoined by several  
 Councils. And when they received it, they  
 did it kneeling or bowing down their heads.  
 And this was done in imitation of the Jewish  
 manner, which is thus described. *When the* Ecclus.  
*Service was finished, the High-priest lifted* 50. 21.  
*up his hands over the Congregation to give*  
*the blessing of the Lord with his lips; and*  
*they bowed themselves to worship the Lord,*  
*that they might receive the blessing from the*  
*Lord the Most-high.* Thus did the Jews:  
 for they considered it as the blessing not of man,  
 but of God. They had indeed his expresse pro-  
 mise for it, when given in the publick wor-  
 ship. *And the Lord spake unto Moses, say-*  
*ing, Speak to Aaron and his Sons, saying,*  
*On this wise shall ye bless the Children of*  
*Israel: The \* Lord bless thee, and so on: and*

L 3

*they*

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\* Note that the Form of this Christian Blessing runs in the  
 name of the three Persons, Father, Son, and Holy Ghost,  
 into which we are baptized: and therefore seemingly most  
 proper for the use of the Christian Church: however the  
 Calvinists chuse to make use of the Jewish Form.

Note

Serm. *they shall put my name upon the Children  
IV. of Israel, and I will bless them.*

~ The same authority to bless, yea and greater authority than this, seems to be given to the  
Luke 1c. Ministers of the Gospel. *For into whatever  
6. house they shall enter, and shall say, peace be to this house, if the son of peace be there; that is, according to interpretation, if he that dwells there, do not hinder it by his wickedness, or reject it through unbelief, then their peace shall be upon him. If not, if he be not capable nor worthy of their Blessing, it shall turn to them again. And if this virtue be annexed to the Blessing of the Bishop or Priest, so as to go and come with it, when bestowed upon a private house; how much more when dispensed in the house of God, in his name and by his command, over the holy Congregation? As many of them doubtless as are sons of peace, as are capable and desirous thereof, upon them shall the Blessing of the Minister rest: but from them that are not, that either neglect or reject it, his Blessing shall turn to him again.*

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Note also, that the *Rubric* orders this blessing to be given by the *Priest or Bishop*: and therefore it ought not to be pronounced by a *Deacon*; much less by the *People*: and therefore their repeating it after the Priest, is not only a token of gross ignorance, but an unjust usurpation upon the Priestly Office.

I have



I have now gone through the design I proposed: a work, if less entertaining, yet I hope the more edifying: a work, I am sure, at no time unserviceable, in these times not unreasonable. We behold then our publick Service from one end to the other, from the Exhortation to the Blessing: and tho' it be laid out in so narrow and imperfect a delineation, yet upon the whole we may well close with that exclamation of the Prophet concerning *Sion*, *how great is its goodness, and how great is its beauty!*

And I ought not to omit that memorable testimony, worthy not only to be fixed upon record, but to be *engraven upon the horns of the altar*, which was given our Common-prayer by the *King and Parliament* in that Act, which established the use of it. That it was *BY THE AID OF THE HOLY GHOST, with uniform Agreement concluded and set forth*, &c. May it ever enjoy the same testimony from their Successors; and may they ever support, strengthen and invigorate those Laws, which have been placed as a fence about it; that no persons whatsoever presume under the highest Penalties to preach, declare, or speak


Serm. any thing in derogation, depraving, or de-  
 IV. spising of the said Book, or any thing there-  
 in contained, or any part thereof.

I shall now make some general observations upon our Liturgy: And

*First*, From the perfection of it I observe, that the *Form of bidding prayer* is not itself a prayer, nor could be such in the intention of the Church: For,

1<sup>st</sup>, Such a prayer in the Pulpit is wholly superfluous. For the Common-prayer is perfect in its extent: therein we have already pray'd for all things necessary for the soul and body. What need therefore of this addition, where there is no defect? This prayer then of the Minister, be it ever so excellent, can be but repetition; this supply can be but superfluity. But alas!

2<sup>dly</sup>, It must be far inferior also to the Common-prayer. For this is perfect in its form, as well as extent: as therein we pray for all things, so we pray for them in the best manner; even (as we have seen) *in the beauty of holiness*. And whatever some ignorant and conceited people may imagine, yet God forbid that any Minister of our Church should be either so conceited or ignorant, as to bring his own composures into comparison with the prayers of the Church: which, let such know, (if such

such there be) the finer they are, are the more Sermon.  
improper; and the more delicate, still the more IV.  
nauseous. 

And as this Pulpit-prayer would be but an inferior and superfluous addition to our Service; so the Church, which does nothing in vain, design'd it to be, not a prayer, but a direction or exhortation to the People; "telling them" before-hand, what they are at that time more "especially to pray for in the Lord's-prayer," as the judicious *Sparrow* explains it.

Now the very form of it declares thus much: for were it a prayer, it would be addressed to God; whereas it is directed to the People. Thus it begins: "*Ye shall pray for Christ's holy Catholick, &c.*" and so runs all along; "*ye shall also pray, &c.*" and in the body of it the Minister saith, "*and herein I require you most especially to pray for the King's most excellent Majesty,* without doubt speaking to the People, not to God. Then he recites all the King's Titles at length, which, were it a prayer, would be neither necessary nor proper: otherwise the Church had doubtless inserted them in all, at least in some one of, the prayers for the King.

*Lastly,* As the Form itself, so the posture of the Minister in delivering it, which is standing, shews it to be an Exhortation; which would

Serm. would be \* kneeling, were it a prayer: And  
 IV. therefore when he hath in this Exhortation re-  
 cited the several heads of prayer, for which  
 the people are to join with him summarily in  
 the Lord's-prayer, he then together with the  
 People kneeleth down, and prayeth, saying the  
 Lord's-prayer, wherein the People ought to ac-  
 company him.

But farther, if this Form of bidding prayer  
 were changed into an actual prayer, it would  
 be the very same in substance as the prayer for  
 the Church Militant: and if it were drawn up,  
*as briefly as conveniently may be*, it would  
 be nearly the same in the expressions. If then  
 this be used before the Sermon, the other com-  
 ing after it, would be but repetition. But  
 alas! these prayers as they break thro' the in-  
 tention of the Church, so commonly go beyond  
 the extent of her directions. For they are so  
 far from being drawn up, *as briefly as conve-  
 niently may be*, that I do affirm, that they ge-  
 nerally equal in length all the prayers of the  
 foregoing Service (exclusive of the Litany) put  
 together.

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\* I grant, as some object, that the Minister may stand as  
 well as kneel, in prayer; but then he never does both, or  
 changes his posture, in the same prayer; which he does in  
 the present case, if the whole be a prayer. Note, tho' the  
 Title be, *a form of prayer*; yet a Title cannot over-rule the  
 sense, much less alter the letter of a *Canon*, any more than  
 of a *Statute*.

This



This prayer of the Minister before the Sermon, be it of what sort or size it will, is not only contrary to the intention of the Church, but also to the Law of the Land: which in the same \* Statute, wherein it establishes the Book of Common-prayer, Enacts, "*that if any Minister whatsoever shall use any other open prayer, than is mention'd and set forth in the said book,*" he shall be subject to deprivation and imprisonment. "*By open prayer is meant,* saith the Act, *that prayer which others are to come unto and hear in common Churches and private Chapels.*

Now these Constitutions and Laws were founded on the highest reasons. For when before the great Rebellion men began to transgress those bounds, changing this Form of bidding prayer into an actual prayer, and therein venting their own enthusiastical effusions, they quickly brought the Common-prayer into contempt, and thereby the Church and State into ruin. *Behold then what a great fire a little matter kindleth.* The abuse of this Canon, as inconsiderable as it may seem to some, was one main cause and engine, that brought on the Rebellion; those wicked Ministers making

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\* Prim. Eliz.

Serm. the Pulpit the trumpet of sedition more by this  
 IV. licence of praying in it, than of preaching  
 from it.

Since then this private prayer of the Minister before the *Sermon* is an innovation, contrary to the intention of the Church and Law of the Land: since it must be in itself wholly superfluous and far inferior to the Common-prayer; and since in its consequences it tends directly to the *derogation*, and *despising*, if not *depraving* of it; and hath once proved actually destructive to it, and thereby to our Church itself; we hope that the friends both of our Church and Liturgy will approve the resolution of those, who, pursuant to the late INJUNCTIONS, chuse rather to return to the former usage, enacted by authority; than to go on in an error, crept in only by connivance.

*Secondly*, I observe in favour of our Liturgy, that it sets a firm guard to the Doctrine of the ever-blessed Trinity, and fences it in on every side.

The frequent rehearsals of the Doxology are so many witnesses to it. The several Creeds rehearsed at their appointed times, the *Apostles* daily, the *Nicene* weekly, the *Athanasian* monthly, are placed (as it were) at several stations to guard it. The Invocations in the Litany, addressed to each Person separately, and then

then to all jointly, tho' an accidental, are an immoveable defence to it. The Feast of *Trinity* is the appointed Anniverfary, fixed in our Calendar, not only to be a guard, but to give glory to it. And as if all this care were not enough, as none can be too much, I cannot but remark, that on the three great Festivals and their *Octaves*, *Christmas*, *Easter*, and *Whitsuntide*, the Collects at the conclusion give equal glory to the three Persons, running thus, *tho' Jesus Christ our Lord, who liveth and reigneth with thee and the same Spirit, or in the unity of the same Spirit, ever one God, world without end.* And lest the conclusions in the other Collects generally running in the name of *Jesus Christ our Lord*, should imply any inferiority in the Son, as touching his Godhead, and so not the proper object of worship with the Father, there is one standing Collect in the Morning and Evening Service, that is directed to the <sup>2</sup> Son; and that it may be the more remarkable, it is that prayer, which summs up and reinforces all the rest, I mean, the prayer of *Chrysostome*.

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<sup>2</sup> Which appears from this expression, *gathered together in thy name*: and therefore it concludes not, as the other Collects, in the name of *Jesus*, because directed to him.

Thus

Serm.

IV. Thus is our Liturgy a faithful guardian of this fundamental Article of the Christian Religion, upon which all our orthodoxy in the lesser points depends, and from the corruption of which all heterodoxy, scepticism, and error, naturally spring. Hence it was a general observation to the eternal renown of our Liturgy, that when it was swept away in the torrent of the Rebellion, many damnable doctrines, strange heresies, and strange Sects, new species and spawns of Religions, grew up and covered the Land. When this with the Priesthood was driven out of the Sanctuary, it came to pass, that *the cormorant and bittern possessed it, the owl also and the raven dwelt in it; there the vulturs also were gathered, every one with his mate.*

*Thirdly*, I observe in behalf of our Liturgy, that as it promotes Orthodoxy in us, as Christians; so doth it Loyalty in us, as Subjects: a duty, which our Church binds upon our consciences in her *Articles, Homilies, and Constitutions*; but in her Liturgy puts into our mouths, and confirms and sanctifies by prayer. This she doth in every division of her Service. First in that ejaculation, *O Lord, save the King*: then in a full distinct prayer for the *King*, another for the *Royal Family*, both together exceeding in length even the intercessional prayer “ for  
“ all



"all conditions of men:" In the Litany are three distinct petitions for the *King*, and one for the *Royal Family*: In the Communion-Service, which consists but of few prayers, there are two provided for the *King*: and lastly, in the prayer for the Church Militant, there is again an express intercession for him: Thus in the daily Service there is a double, but on the Sundays and Holidays there is a fourfold supplication for him. And that excellent King and Martyr, who dy'd for and with this excellent Church, was so sensible of her abundant Loyalty testify'd in her publick worship, that he thus declares in that memorable observation of his, "one of the greatest faults some men found with the Common-prayer-book, was this, that it taught them to pray so oft for him".

Yet it teaches and obliges her members to pray as oft for every one, that sitteth on this Throne. And after all shall the imputation of disloyalty be ever charged upon the Church? Is this the return to her repeated supplications? Nay, shall her Loyalty be thought inferior to, or even compared with that of the Sectarist; who, whatever they do in their prayers, yet in their principles disown the King to be *supreme*

\* *Exord. Ser. c. 16.*

Serm. *head* of the Church; nay, who disown the  
 IV. King's Supremacy, not only as we hold, in opposition to the *Pope*, but also his Supremacy in opposition to the People; for whom, as they assert, Kings are ordained, and by whom they may be resisted? Shall her subjection be less secure, who acknowledges before the Altar, that God is the only ruler of Princes, and that we obey them in him and for him, and that this is according to his blessed word and ordinance; shall, I say, her subjection be less secure, than that of *Those*, who assert that Kings are accountable to their People, and that resistance is the right and ordinance of Nature? My Brethren, should we in vindicating, yea commending our Church on this behalf, *hold our peace*, the very stones of the Sanctuary, where these prayers are daily made, *might cry out* against us. If her Children be at any time seduced into disloyalty, let them answer for it in their own persons; but 'tis injustice as well as ingratitude, to charge it upon the Church; for 'twas never law with God or man, *that the parent should bear the iniquity of the children*.

*Fourthly*, I observe of our Liturgy, that as it eminently promotes Loyalty in us, as Subjects; so doth it mutual charity in us, as Neighbours.


Now

*in the Common Prayer.* 161

Now this it doth both in the people towards each other, and in them all towards the Minister, and in the Minister towards them; "between whom (as Bishop *Sparrow's* words "are) there daily and interchangeably pass in "the hearing of God and in the presence of "his holy Angels so many heavenly acclamations, mutual provocations, joint petitions, "songs of praise, confessions of one faith. As "for instance, when the Priest makes their "suits, and they with one voice say, *Amen*: "or when he joyfully begins, and they with "like alacrity follow, dividing betwixt them the "sentences, each striving to shew his own, "and to stir up others zeal to the glory of "God, as in the Psalms and Hymns: or when "they mutually pray for each other, the Priest "for the People and the People for him, as in "the sentences before the Morning Collects: "or when the Priest proposes to God the people's necessities, and they their own requests "for relief in each of them, as in the Litany: or when he proclaims the law of God "to them, as in the Commandments; they "subjoining their acknowledgment of their "transgression, and supplication for grace to "perform them:" all these interlocutory forms of adoration must of necessity beget and inflame

M flame

Serm. flame a mutual love of the people to each other, and a joint love of all to the Priest.

IV.  For where there is such an union in worship, there cannot be much dissension in life: where the people offer up so many prayers and intercessions for each other, they cannot entertain thoughts or measures to revenge, *bite, and devour one another*. Again, it unites the affections of the people to their Minister, by whom, with whom, and for whom, they pray daily unto God. From his lips they receive absolution; and who is he, that will requite with an accusation? By him they are dismissed the Sanctuary with a blessing; and what is he, that can at the door return it with cursing, by saying or doing any manner of evil against him?

What then can be said more to the advantage of our Liturgy, than that it makes men good Christians, living “\* in the true faith and fear of God;” good Subjects, living “in humble obedience to the King;” and good neighbours, living “in brotherly love and charity one to another?”

*Fifthly*, The last observation, which I would make upon our Liturgy, and which I would

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\* Can. 55.



*in the Common Prayer.* 163

fix upon mens minds, as worthy observation, is *Serm.*  
this; that our Church hath had great regard *IV.*  
to the honour and comfort of the People, in  
that they are appointed, either jointly to accom-  
pany the Minister, or to bear a separate part,  
in almost all the whole compass of the Ser-  
vice: which therefore justly claims an equal  
regard, esteem, and honour from them, espe-  
cially in comparison of and before the way of  
the *Dissenters*. For among them the People  
are wholly excluded: they are not appointed,  
nor allowed to join in any part, not so much as  
in the confession of sin, nor in the confession  
of faith, not in the Lord's-prayer; not allowed  
to offer up the least ejaculation, not even to  
say, *Amen*. Whereas in our Service the Peo-  
ple, as is shewn in the foregoing observation,  
are all along appointed and called upon to join  
with their voices: neither are they any where  
excluded, but where 'tis improper for them to  
be admitted.

Wherefore let the *Sectarists* deride our  
Common-prayer, as an Idol, and the frequen-  
ters of it, as superstitious; let them mock, as of  
old, at our People, saying \* " that pleasing

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\* Preface to the *Directory*.

Serm. " themselves with their presence at that Ser-  
 IV. " vice, and their lip-labour in bearing a part in  
 Numb. " it, they harden themselves in their igno-  
 20. " rance;" yet let our people themselves glory  
 in it as their high privilege, and hold it fast as  
 their blessed advantage; and if in this thing be  
 their ignorance, may they be more and more  
 harden'd in their ignorance. However let those  
 instructors of the ignorant be instructed in one  
 thing; that this way of the Peoples bearing a  
 part in the Service was not only used by the  
 \* Ancients, but that for this very reason the Ser-  
 vice itself was called *Common-prayer*.

But then, my Brethren, since ye are so high-  
 ly favoured and honoured in our publick wor-  
 ship; surely as this should induce you to love,  
 honour, and esteem it; so should you study to  
 express this your acknowledgment by joining  
 only in those parts, which are appointed you;  
 and by no means intrenching upon the parts  
 appropriated to the Minister: which I shall a-  
 gain recite to you, to fix them upon your me-  
 mories.

*First*, such are the pronouncing the ABSOLU-  
 TION and the BLESSING: these belong to the

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\* *Justin Martyr*. Apol. 2. St. *Aug.* Epist. 118.

*in the Common Prayer.* 165

Priest alone: they are essential to his Office: Serm.  
and no man can take to himself the honour of IV.  
pronouncing these, any more than of the Office  
itself. Wherefore when the Priest standing up  
pronounces these, I entreat above all things,  
that the whole Congregation, being upon their  
knees, would attend and receive them with si-  
lence; and not declare the gross ignorance of  
the heart by the least motion of the lips.

In like manner when he readeth the EX-  
HORTATION, what an absurdity is it for the  
People to repeat it after him? For are all  
Priests? Where then is the Congregation? Or  
do all Exhort? Who then are to listen to the  
Exhortation?

It were much to be wished, that not only  
in these cases of absurdity, but that even in  
the prayers, where the People are bound to ac-  
company the Minister with the heart, they  
would not do it also with the lips; and this not  
because of any corruption, but only because it  
breeds confusion. For this reason in the con-  
fession of sin, where they are to accompany  
the Minister, the *Rubric* directs them to do it  
only *with an humble voice*: why? lest the  
sound of all should turn it into the noise of a  
multitude, and not the voice of a Congrega-  
tion. 'Tis evident from the *Rubric*, that the

Serm. Church never intended, that the People should repeat the words of the Prayers after the Minister, but only (as she directs) that at the end of each they should <sup>a</sup> ANSWER and say, <sup>b</sup> *Amen*. Now to whom should the People answer? Not to themselves; for that is an absurdity: no, but to the Minister, who hath alone offered up the prayer for them, and which they make their own by sealing it with an *Amen*. If they say *Amen*, they have no need to repeat the Prayer: or if they will repeat the Prayer, they have no need to say *Amen*: for what is this, but to make answer to themselves?

<sup>a</sup> Rubric after *Absolution*.

<sup>b</sup> *Amen* is used at the end of the Prayers, Creeds, and in the *Communion*: and has accordingly different Senses.

After a prayer it is *requesting*, *So be it*, or this is my desire. After the Creed it is *affirming* join'd with confession: *So it is*, or this is my belief. After the Curses in the *Communion* it is barely *affirming*, namely, that these Curses are due to such Transgressors; but without any act of wishing or requesting, that it may fall upon them. The words are, "Curled ~~is~~ he that, &c. and not curled ~~be~~ he.

It is to be said by the People, (not the Clerk alone) as the Rubric after the *Absolution* directs. \* St. Jerome says, that it was pronounced in such a manner by all the People, that it resembled the sound of Thunder. In the † *African* Church, where they prayed standing, at pronouncing *Amen* they raised themselves on tip-toe, to express their earnestness. But whatever our posture or voice be, let it be always said with an earnest heart, and that by all.

\* Hieron. in 2.  
Præm.  
Com. in Gal.  
† Clem. Alexand.  
Stromat. l. 7.

This



*in the Common Prayer.* 167

This too general custom of repeating the Prayers after the Minister hath not the least apology for itself, but that it is a custom: it is doubtless a disservice to the worshipper, as well as a disorder to the worship. Sure I am, it rather weakens, than helps the intention of the mind; it runs out sometimes into a work of the lips, (as 'tis objected) and not of the heart, too visible among the ignorant sort, and therefore more excusable; I wish it were only among them, some hastening on before, some coming after, others falling in together with a promiscuous uncertainty; insomuch that St. Paul's reproof to the *Corinthians* in a like disorder, might be very applicable to many of our Congregations; *should those come in, that are unlearned or unbeleivers, hearing all speak together, would they not say, that ye are mad?* The complaint of this disorder being often made by you your selves, may the better be born from us. For we do not say these things to cast a snare upon any, nor to entangle or hinder any person's devotion; but only for that which is comely, and that you may attend upon the Lord without this usual distraction. What rule then, my Beloved, would you desire for your behaviour in the Church? The best, the only rule is to observe

Serm.

IV.

the rules laid down in her *Rubrics*, not to go beyond them in doing more or less, not to intrench upon the Priest's Office by improper repetitions, nor to neglect your own by a sloathful silence; but conforming in all things to her orders, in time, in voice, and in gestures, ye shall not fail to *worship the Lord in the beauty of holiness*.

And now what remains, but that we rejoice and joy together in our exceeding great happiness, and that in the best of things, our Religious Worship; an happiness far superior to what other Churches or Sects enjoy, or rather fancy they enjoy. As to *Popery*, from which we reformed, tho' its worship be so adorned and beautify'd with variety, yet it is sadly stain'd with errors and idolatry; besides it is said in an unknown tongue. But however were it clear'd from these objections, yet the frame of it, as laid out in the *Roman Breviary*, is so broken, perplexed, and obscured, that it is scarce an intelligible, how then a reasonable Service? And as to the whole body of the *Dissenters* among us, besides their foundation in *Schism*, no trivial sin, what can be said in vindication of their worship, when considered in its own meanness; much less when compared with the excellency of ours? Where-  
in

in there is no confession of sin made by the *Serm.*  
 People, no absolution given by the Minister, IV.  
 no appointment of Psalms, no choice of Les-  
 sons, no rehearsal of the Creeds, no variety of  
 Collects, no Litany, no Commandments, sel-  
 dom the Lord's Supper, seldomer, if ever, the  
 Lord's Prayer: wherein also there are no so-  
 lemn Festivals observed; so far from it, that  
 not only the *lesser* set apart in memory of the  
 Apostles and Saints, but also the *greater* hal-  
 low'd to the honour of our Lord himself, *viz.*  
 of his nativity, his resurrection, and sending  
 the Holy Ghost, Festivals which the Catholick  
 Church hath ever celebrated, are had in deri-  
 sion. Insomuch that if I would set the com-  
 parison between them and us in a true light;  
 there is the same disproportion between their  
 worship thus unform'd and indigested, and ours  
 appearing in its daily beauty and moving round  
 in its annual course; as there was between the  
 face of this world, when it was a chaos *with-*  
*out form and void*; and when after the six  
 days work it was finished, enjoying all the form  
 and motions of the present creation.

And yet superior as our Form of Worship  
 is to them both, it has been successively destroy-  
 ed by both; by *Popery*, when in its infant e-  
 state; by the *Dissenters*, when come to its full  
 strength.

Serm.

IV.


strength. And at both times it was sealed with blood; under *Papery* with the blood of its Compilers, under the *Dissenters* with the blood of its Royal Defender. And having been twice thus gloriously sealed, and twice as miraculously restored, and that even out of the last great deluge, God seems to have established an everlasting covenant with it, that *there shall not any more be the like flood to destroy it*. And there seems many blessed omens; that it shall stand fast and flourish. For besides the many gracious assurances of protection from the THRONE, the people likewise seem universally set in its defence. The Church with its Priesthood was never more generally beloved, its worship never more frequented, its altars never more crowded, than at this day. And no wonder: for to all the middle ranks of mankind it is the chief delight, and to the poorer sort it is the only comfort they have in this world: the only refreshment they have after their weekly labours, is to *behold the fair beauty of the Lord, and to visit his Temple*; whose house is open to the poor as well as the rich, and at whose altars the hireling is as welcome as his Lord. Whereas the great men, the wealthy, and the mighty, have a thousand other ways and places of delight and amusement;



*in the Common Prayer.* 171

amusement: they can frequent the Theatres Serm.  
day after day, where no time is too tedious, IV.  
nor expence too great. But to the middle ranks  
of the world, and to the lower and poorer sort,  
which together make up the bulk of mankind,  
to these, I say, the houses of God are the on-  
ly places of resort, of comfort, and delight.  
No wonder therefore, that they generally love  
above all things the Church with its worship  
and Ministry, whilst the other are apt to neg-  
lect and to treat them with derision. Thus  
it was with *Christ* the Master, and thus it  
will always be with his Servants; that *the*  
*elders*, and the chief among men, *set them*  
*at nought; but the common people hear them*  
*gladly.*

Let us then rejoyce together, Ministers and  
People, in our mutual happiness, that we are  
born and bred up in the bosom of this Church;  
where we are enter'd by Baptism, instructed in  
the Catechism, sealed by Confirmation, nourish-  
ed by the Sacrament, taught by the preaching  
of the word, honoured and comforted by her  
publick worship. But what returns can we  
make to our holy Mother, *for all these benefits*  
*she hath done unto us?* What but to love,  
honour, and obey, and to defend her against  
all her enemies. In the camp of *Israel* the ta-  
bernacle

Serm. **IV.**  the middle of the encampment, and all the other tribes encamped round about: and thus in our *Israel*, all orders, professions, and ranks of men, resembling the several tribes, should in their proper stations encamp about the Church with the sons of *Levi*, the Clergy, to guard them from the adversary. We who wait at her altars, besides the common ties of other Christians, have peculiar obligations as Ministers, to love and defend her to the uttermost. As for myself, I believe and am persuaded, that she is the best Church now in the whole world: that her worship is nearest to the Primitive form, in as great purity and *beauty of holiness*, as she is well capable of in this state of imperfection. I firmly believe, that the Government of Bishops, Priests, and Deacons, established in her, in which other Protestant Churches are deficient, I believe that this Government, (as I said before) was appointed by *Christ* and every where planted by his Apostles. And I trust every true Member, much more every true Minister of this Church, is ready and willing to join with me in this persuasion; and being thus persuaded to join with me also in this profession, with regard to our Established Church: that by God's assistance, (for without that all our profes-

Numb.  
I. 2.

*in the Common Prayer.* 173

professions are but presumptions) by God's assistance, *if I should die with her, I would* Serm. IV.  
*not deny her in any wise.* ~

*Now to God the Father, God the Son,  
and God the Holy Ghost, be ascribed  
all honour and glory now and for  
ever. Amen.*

*F I N I S.*







